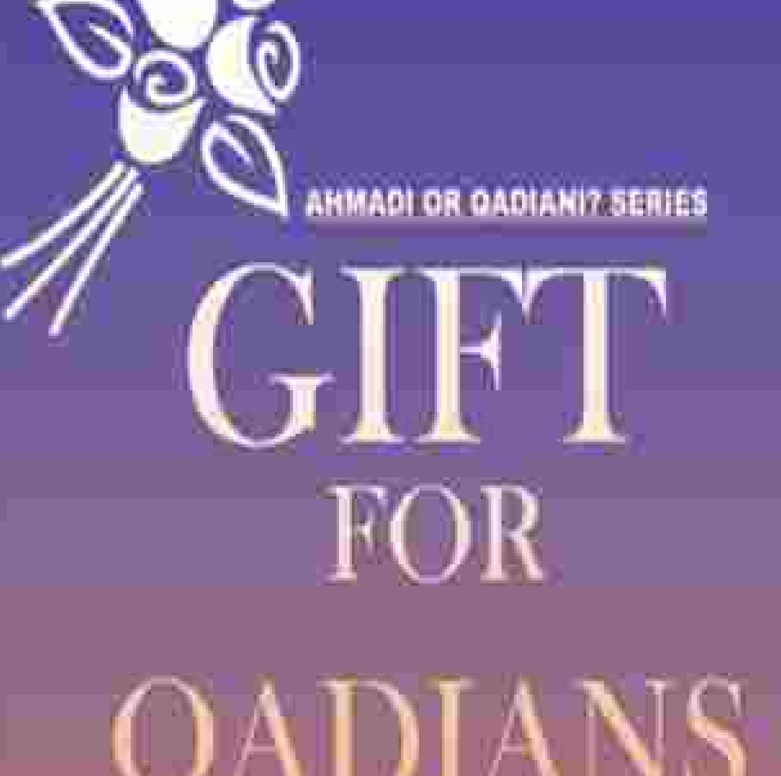


(WHO CALL THEMSELVES 'AHMADIS')

by

MAULANA MUHAMMAD YUSUF LUDHIANVI

Translated by

K M SALIM

GIFT

FOR

QADIANIS

(WHO CALL THEMSELVES "AHMADIS")

by
Maulana Muhammad Yusuf Ludhianvi

Translated by
K.M. Salim

Edited by
Dr. Shahiruddin Alvi



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"Ahmadi" or Qadiani?

The followers of Mirza Ghulam Ahmad, who was born in Qadian, are Qadiani whether they belong to the Qadiani jamaat of Rabwah or the Lahori jamaat of Qadianis. But these people call themselves "Ahmadi." Their calling themselves as "Ahmadi" rests on the plea that Mirza Ghulam Ahmad Qadiani befits the verse " اسمه احمد ." in the holy Quran. Whereas according to the Muslims this Quranic verse relates to the holy Prophet Muhammad صلی اللہ علیہ وسلم.

Taking undue advantage of the word, "Ahmad", in his name, Mirza Ghulam Ahmad twisted the meaning of the Quranic verse " اسمه احمد " in his favour and claimed prophethood on this basis, though his name, 'Ghulam Ahmad', actually means: "slave of Ahmad." According to the holy Quran both 'Ahmad' and 'Muhammad' are the holy names of our Prophet صلی اللہ علیہ وسلم

Therefore, the application of the said Quranic verse to Mirza Ghulam Ahmad Qadiani is a deliberate alteration in the holy Quran. On this basis calling Qadianis as "Ahmadis" is 'Haraam' (forbidden) and unlawful.

GIFT FOR QADIANIS

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LIST OF PUBLICATIONS INCLUDED IN THIS COMBINED EDITION

DEDICATED

To the Glory of those lucky souls who are
In search of truth and righteousness, and

To the Wisdom of those competent men, who
Distinguish between right and wrong, and

To the Prowess of those who brush away
The fake and take to the truth, and

To the Courage of those who stop at none
Once the truth has manifested itself full.

FOREWORD

بسم الله الرحمن الرحيم

الحمد لله وسلام على عباده الذين اصطفى

It is an absolute and unconditional belief of Islam that hazrat Muhammad-ur-Rasulullah is the last Prophet and after him nobody will be bestowed with prophethood till Doomsday. It is a belief that is known to every Muslim child.

In the beginning, Mirza Ghulam Ahmad Qadiani (d. 26 May, 1908), too, professed faith in all Islamic beliefs. Later on he started making contentions against Islamic beliefs. By and by he declared that he was not only a *nabi* and *rasul* but (God forbid) he was the exact new incarnation of Muhammad ur Rasulullah. In accordance with these claims Mirza formulated a new religion. The entire Ummah reciting the Kalimah of Hazrat Muhammad-ur-Rasulullah صلی اللہ علیہ وسلم was declared *Kafir*, *bey-Iman* and *jahannaami* by Mirza. He declared his *wahi* (revelations) and teachings as the basis for salvation. And he declared the Islam brought by hazrat Muhammad-ur-Rasulullah صلی اللہ علیہ وسلم as *"dead Islam"* and *"cursed religion."*

All the claims of Mirza Ghulam Ahmad Qadiani were proved wrong by the ulama-e-Islam in the light of incontrovertible arguments. They vindicated through numerous arguments that Mirza Ghulam Ahmed Qadiani was, like Musailamah Kazzab, a compulsive liar and a fraudulent person.

The writer, too, authored a number of monographs on this topic and these have been published under the title, *"Tuhfa-e-Qadianiat."* These monographs were in Urdu and these have been translated into several languages.

The present book, *"Gift for Qadianis"*, is the first volume of English edition. (The second volume

will also be published very soon, Insha Allah).

The production of this English edition owes gratitude to the felicitous pen of Janab Nawab K.M. Salim Saheb. He deserves thanks of this humble writer as well as of all English-knowing people. May the Almighty Allah bestow upon him the best reward in this world and in the Hereafter; may Allah honour him with the intercession of the holy Prophet (صلى الله عليه وسلم). Besides, I thank all my colleagues who assisted in producing the original book and its English edition; particularly, Dr. Shahiruddin Alvi, who edited the book; Janab Farhad Hussain for typing the manuscript painstakingly; Janab Anwar Rana Saheb who managed the press work; Janab Abdul Latif Taher, who did excellent pasting; Maulana Naeem Amjad Sulaimi for arranging Arabic composing and Janab Muhammad Anees Khan Saheb, who did high class composing of the matter. Mr. Amanullah Dada deserves special mention for his interest in this publication and financial cooperation. We pray for all of them that Allah bestow upon them the best reward.

Finally, I wholeheartedly present this Gift to Qadianis and request them to accord it a fair and dispassionate reading and not to hesitate in accepting the true and the just. I shall be grateful if they will please point out any error in quoting the references.

Muslim brethren are urged to endeavour in the noble mission to publish this book and convey this Gift to Qadianis. May the Almighty Allah grant His approbation to this humble service and make it a means of guidance for His creatures! ولله الحمد أولا وآخرا (And all Praise be to Allah, from beginning till the end).

Muhammad Yusuf Ludhianvi
30-11-1414 A.H.

بسم الله الرحمن الرحيم

A WORD FROM THE TRANSLATOR

This book deals with the dualistic-infidelity of Qadianis vis-a-vis Islamic beliefs. These days when "free-thinking" or pseudo-religiosity are seizing minds of folks and when satanic forces, cloaked as religious pundits, are waylaying the unwary Muslim, a treatise such as this serves a very commendable purpose.

Books on this subject have come out many in the past but to present a handy yet comprehensive book written in a simple style is a need of the day for a busy man who still possesses a mind that questions him.

Maulana Muhammad Yusuf Ludhianvi is a pioneer in this field today. His knowledge of holy Ahadith is vast and this he has brought to bear on exposing Qadiani 'kufr'. Since the originals are in Urdu language, I have had the good fortune of translating them into English for the benefit of English knowing people. These English translations have received great approbation; so their reprints are coming out. Allah has granted His acceptance to them.

Here, I make a request to my Muslim readers abroad. Please translate these books (or arrange to get them translated) into the language you may be knowing other than English. Are you prepared to do this service in the cause of Islam? Certainly who would not, if one had time at his disposal or finances to cover it. I request, do find some time to

spare for it, because, after all, it is not that much. For the latter, leave it to us. If you contact us, we'll Insha Allah come forward.

I am certain, I shall hear from you because do I not know that when Islam has been challenged anywhere in the world, Muslims have presented their heads on their palms? But I am not asking for that. My submission is: Translate this treatise into any language you know.

Happy tidings to those who would do this work! On the Judgement Day, when our 'Charter of Worldly Deeds' shall be presented before Allah, the Exalted, your translation will, Insha Allah, be attached as an appendix; and Lo Allah is discerning! And who would not like to carry the happy 'load' of his translation and submit to our Prophet صلی اللہ علیہ وسلم saying: Ya Rasool Allah! intercede for me, your sinful Ummati, because I contributed my humble share to your ختم نبوت

As regards the contents of this collection I am sure, reading it, you'll emerge wiser for Qadiani chicanery.

With lots of prayers.

K.M. SALIM

P.S. Whosoever desires any cooperation may please write to:

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ISLAMIC BELIEF OF FINALITY OF PROPHETHOOD



ACCORDING TO THE QURAN, THE SUNNAH AND CONSENSUS OF UMMAH



by
Maulana Muhammad Yusuf Ludhianvi

Translated by
K.M. SALIM

Edited by
Dr. Shabiruddin Alvi

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بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

The holy Quran and the holy Prophet's Ahadith (Traditions) eloquently prove that prophethood ('nubuwwat' and 'risalat') came to an end with our Prophet Muhammad صلى الله عليه وسلم There are decisive verses to that effect. Being the last Prophet in the chain of prophethood no one ever shall now succeed him to that status of dignity.

مَا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.

(الأحزاب ٤٠)

"Muhammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things."

(Quran, Al-Ahzab 33:40).

INTERPRETERS OF THE HOLY QURAN

All the interpreters of the holy Quran agree on the meaning of 'Khatam-un-Nabieen' خاتم النبيين that our Prophet صلى الله عليه وسلم was the last of all the prophets and none shall be exalted to the lofty position of prophethood after him.

(1) Imam Hafiz Ibn-e-Katheer

His explanatory remarks on the above verse are as follows:

فهذه الآية نص فى أنه لا نبى بعده وإذا كان لا نبى بعده فلا رسول بالطريق الأولى والأحرى لأن مقام الرسالة أخص من مقام النبوة فإن كلّ رسول نبى ولا ينعكس وبذلك وردت الأحاديث المتواترة عن رسول الله صلى الله عليه وسلم من حديث جماعة من الصحابة رضى الله عنهم .

(تفسير ابن كثير ص٤٩٣ ج٣)

"This verse is conclusive of the precept that our Prophet is the last prophet and that there shall be no 'nabi' after him. When there shall be no 'nabi' to follow him the ordainment of a 'rasool' cannot arise by logic of anteriority because the status of a 'rasool' is more exclusive than that of a 'nabi.' Every 'rasool' is a 'nabi' but every nabi' is not a 'rasool'. There exists a continuous and unbroken chain of citations of Ahadith from a large number of venerable 'sahabah' or Companions of the Prophet (Allah be pleased with them), that there shall be no 'nabi' or 'rasool' after Muhammad.' صلى الله عليه وسلم

(Tafseer Ibn-e-Katheer, Vol. 3, p.493).

Note: Every prophet is called a 'Nabi' whether he was given a 'Shariat' or not; and the prophet who was given a 'Shariat' is called a 'Rasool.'

(2) Imam Qartabi

Imam Qartabi comments on the quoted verse as follows:

قال ابن عطية هذه الألفاظ عند جماعة علماء الأمة خلفًا وسلفًا متلقاة على العموم التام مقتضية نصًا أنه لا نبي بعده صلى الله عليه وسلم.

(تفسير قرطبی ۱۹٦ ج ۱۱)

"Said Ibn-e-Atiya that the words (Khatam-un-Nabieen) according to the learned men of the Ummah of the present and the past indicate perfect comprehensiveness and signify, in consonance with the Quranic injunction, that there shall be no prophet after Muhammad. صلی اللہ علیہ وسلم

(3) Hujjat ul Islam, Imam Ghazali

Hujjat ul Islam, Imam Ghazali explains the said verse in these words:

إن الأمة فهمت بالإجماع من هذا اللفظ ومن قرائن أحواله أنه أفهم عدم نبي بعده أبدا وعدم رسول الله أبدا وأنه ليس فيه تأويل ولا تخصيص فمنكر هذا لا يكون إلا منكر الإجماع.

(الاقتصاد فی الاعتقاد ص ۱۲۳)

"No doubt the Ummah has unanimously understood from this word

('Khatam-un-Nabieen') and its circumstantial reference to mean non-existence of a 'nabi' or 'rasool' ever after Muhammad صلى الله عليه وسلم and that (this word calls for) no reservation or tacit interpretation in it; hence its dissident is certainly the one who rejects (Ummah's) unanimity."

(Al Iqtisad fil Etiqad, p.123)

'KHATME-NUBUWWAT' AND AHADITH

The Prophet صلى الله عليه وسلم unequivocally declared that he was 'Khatam-un-Nabieen.' There are a large number of Ahadith to sustain this article of Islamic faith. Not only that but the Prophet صلى الله عليه وسلم was also pleased to bring forth such expositions of this word that all doubts relating to his finality in prophethood stand void and misinterpretations exposed. Many people having theological distinctions to their credit have stressed upon the unbroken and consecutive nature of those Ahadith which concern Khatme-Nubuwwat. Opinions of some of them are quoted below:

(1) Hafiz Ibn-e-Hazm says on page 77 (Vol. 1) of his *Kitab-ul-Fasl:*

وقد صح عن رسول الله صلى الله عليه وسلم بنقل الكواف التى نقلت نبوته وأعلامه وكتابه أنه أخبر أنه لا نبى بعده .

(كتاب الفصل ص۷۷ ج۱)

"All those personages who have dwelt upon the subject of Muhammad's صلى الله عليه وسلم prophethood, his miracles and expounded the holy Quran, have stated that he صلى الله عليه وسلم had informed that there would be no prophet after him".

(2) Hafiz Ibne-Katheer writes under the caption, 'Khatam-un-Nabieen':

وبذلك وردت الأحاديث المتواترة عن رسول الله صلى الله عليه وسلم من حديث جماعة من الصحابة رضي الله عنهم .

(تفسیر ابن کثیر ص۴۹۳ ج۳)

"And on this (precept of 'Khatme Nubuwwat') there have come from Allah's Messenger صلى الله عليه وسلم 'mutawatir' ahadith which have been transmitted by an unbroken chain of his 'sahabah'. (Allah be pleased with them)".

(Tafseer Ibne Katheer Vol. 3, p.493)

(3) Allama Syed Mahmood Aloosi writes in his *Tafseer Roohul-Maani* under the verse Khatamun-Nabieen:

وكونه صلى الله عليه وسلم خاتم النبيين مما نطق به الكتاب وصدعت به السنة وأجمعت عليه الأمة فيكفر مدعي خلافه ويقتل إن أصر .

(روح المعانی ص۴۱ جلد۲۲)

"That he (Muhammad) صلى الله عليه وسلم was 'Khatam-un-Nabieen' is ordained by the

Book (Quran), acknowledged by the Sunnah, and agreed upon by the Ummah; hence a claimant to the contrary will be (determined as) Kafir and put to death if (he is) persistent".

(Rooh ul Maani, Vol. 22, p.41).

To conclude therefore, 'Khatme Nubuwwat' is an article of faith by the Quran's text and 'mutawatir' Ahadith. For the sake of brevity some of them are reproduced below:

HADITH: (1)

THE LAST BRICK

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال مثلي ومثل الأنبياء من قبلي كمثل رجل بنى بنيانا فأحسنه وأجمله إلا موضع لبنة من زاوية من زواياه فجعل الناس يطوفون به ويعجبون له ويقولون هلا وضعت هذه اللبنة قال فأنا اللبنة وأنا خاتم النبيين.

(صحيح بخاري كتاب المناقب ص۵۰۱ ج۱ صحيح مسلم ص۲۴۸ ج۲ واللفظ له)

1:1 "From Abu Hurairah, (Allah be pleased with him): Allah's Messenger صلى الله عليه وسلم said:

"Certainly my example and the example of prophets earlier than me is like the example of a palace most elegant and most beautiful constructed by a person except (that he left in it) a blank space for a brick in one of its corners and that made the people (who were) going around it wonder (at

its marvellousness) and exclaimed (in perplexion): "Why not is this brick inlaid in here!". The Prophet صلى الله عليه وسلم said, "I am that (corner's last) brick and I am the last of the prophets".

(Sahih Bukhari, Vol. 1, p.501 & Sahih Muslim, Vol. 2, p.248).

12 The above Hadith is also related by Hazrat Jabir bin Abdullah, (Allah be pleased with him,) and is included in ***Musnad Ahmad, Sahih Muslim and Jama-e-Tirmizi. Sahih Muslim's*** narration ends with these words:

قال رسول الله صلى الله عليه وسلم فأنا موضع اللبنة جئت فختمت الأنبياء.

(مسند أحمد ص ٣٦١ ج ٣، صحيح بخارى ص ٥٠١ ج ١، مسلم ٢٤٨ ج ٢،

ترمذى ص ٢٠٢ ج ٢، ابن أبى شيبة ص ٤٩٩ ج ١١)

"Said Allah's Messenger صلى الله عليه وسلم:
'So I am in place of this brick; I came and so I completed the chain of the prophets'".

(Musnad Ahmad, Vol. 3, p.361; Sahih Bukhari, Vol. 1, p.501; Sahih Muslim Vol. 2, p.248; Tirmizi, Vol. 2, p.202; Ibn-e-Abi Shaibah, Vol. 11, p.499).

13 The above Hadith is also related by Hazrat Abi bin Ka'b, (Allah be pleased with him,) as recorded in ***Musnad Ahmad*** and *Tirmizi"*:

مثلى فى النبيين كمثل رجل بنى دارًا فأحسنها وأكملها وأجملها وترك منها موضع لبنة فجعل الناس يطوفون بالبناء، ويعجبون منه ويقولون لو

ثم موضع تلك اللبنة - وأنا في النبيين موضع تلك اللبنة - قال الترمذي

هذا حديث حسن صحيح .

(مسند أحمد ص١٣٧ ج٥ ، ترمذي ص٢٠٢ ج٢)

"My example among the prophets has a likeness (in the sense) that a man constructed a palace most lovely and perfect and extremely elegant but left the place of one brick incomplete in it (for subsequent inlaying); then people went around the palace and wondered (on its excellence) and said, "Would that space for one brick be also filled up!" The holy Prophet صلى الله عليه وسلم said, "I am in place of this brick among the prophets". Imam Tirmizi calls this Hadith Hasan-Sahih.

(Musnad Ahmad, Vol. 5, p.137 & Tirmizi, Vol. 2, p.202).

1:4 This Hadith is also related in Sahih Muslim on the authority of Hazrat Abu Saeed Khudri, (Allah be pleased with him.) In *Musnad Ahmad* the words of the Hadith are:

«مثلي ومثل النبيين من قبلي كمثل رجل بنى داراً فأتمها إلا لبنة واحدة فجئت أنا فأتممت تلك اللبنة»

(مسند أحمد ص٩ ج٣ واللفظ له صحيح مسلم ص٢٤٨ ج٢ جامع الأصول ص٣٩٥ ج٨ ابن أبي شيبة ص٤٩٩ ج١١)

"My example and that of other Prophets is as though a person constructed a

palace and completed it but left (open) space for one brick only (in it); then I came, and I completed this one brick."

(Musnad Ahmad, Vol. 3, p.9; Sahih Muslim Vol. 2, p.248, Jamea ul Usool, Vol. 8, p.539; Ibn-e-Abi Shaibah, Vol. 11, p.499).

All these Ahadith, given above, are tangible examples of the precept of 'Khatme-Nubuwwat'. If human sensibility plays a fair game, honestly and judiciously, then these Ahadith are obvious in meaning and no interpretational twisting is called for.

HADITH (2)
LINE OF PROPHETHOOD TERMINATED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال فضلت على الأنبياءِ بست أعطيت جوامع الكلم ونصرت بالرعب وأحلت لى الغنائم وجعلت لي الأرض طهورا ومسجداً وأرسلت إلى الخلق كافةً وختم بي النبيون. (صحيح مسلم ص١٩٩ ج١، مشكاة ص٥١٢)

2:1 "From Abu Hurairah, (Allah be pleased with him): Allah's Messenger Muhammad .... said: I have been bestowed with excellence over (other) Prophets in six respects: (1) I have been gifted with comprehensive words; (2) I have been supported through awe (being put in the hearts of enemies) (3) spoils have been made lawful to me; (4) the whole earth turned into a mosque for me and a means of

purification; (5) I have been ordained as the Prophet for all humanity; and (6) the line of the Prophets has been terminated with me."

(Sahih Muslim, Vol. 1, p.199; Mishkat, p.512)

22 One Hadith containing similar subject matter is narrated in *Sahihain* from Hazrat Jabir, (Allah be pleased with him) that the Prophet صلی اللہ علیہ وسلم said: "I have been gifted with five qualities not bestowed upon anybody before me." At the end of this Hadith are the following words:

وكان النبي يبعث إلى قومه خاصة وبعثت إلى الناس عامة .

(مشكاة ص٥١٢)

"Former prophets were sent to their people alone, whereas I have been sent as the Prophet to all mankind."

(Mishkat, p.512).

HADITH (3)

ADDRESS TO HAZRAT ALI

عن سعد بن أبي وقاص رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لعلي أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي (صحيح بخاري ص٦٣٣ ج٢)

3:1 "From Sa'd bin Abi Waqqas, (Allah be pleased with him): said Allah's Messenger

Muhammad صلی اللہ علیہ وسلم to Hazrat Ali, (Allah be pleased with him) "You have the same relation with me as Haroon had with Moosa (peace be on them) except that there shall be no prophet after me."

(Sahih Bukhari Vol. 2, p.633).

3:2 According to another narration in Muslim the words are: "No prophethood after me."

(Sahih Muslim, Vol. 2, p.278).

وفی روایۃ المسلم أنه لا نبوة بعدی (صحیح مسلم ص۲۷۸ ج۲)

This Hadith is 'Mutawatir' (i.e., it is transmitted by an unbroken chain of reliable narrators) because, apart from Hazrat Sa'd, similar narrations are accredited to the following distinguished Sahabah, (Allah be pleased with them):

3:3 Hadith from Hazrat Jabir bin Abdullah; (Allah be pleased with him).

(Recorded in Musnad Ahmad, Vol. 3, p.338)
(Recorded in Tirmizi, Vol. 2, p.214)
(Recorded in Ibn-e-Majah, p.12)

3:4 Hadith from Hazrat Umar, (Allah be pleased with him).

(Recorded in Kanzul Ummal, Vol. 11, p.607, Hadith No. 32934).

3:5 Hadith from Hazrat Ali, (Allah be pleased

with him).
(Recorded in Kanz, Vol. 13, p.158, Hadith No. 36488 and in Majmauz Zawaid Vol. 9, p.110).

3:6 Hadith from Asma bint Amees, (Allah be pleased with her).
(Recorded in Musnad Ahmad, Vol. 6, p.438, and in Majma Vol. 9, p.109: and in Kanz, Vol. 11, p.607, Hadith No. 32937).

3:7 Hadith from Abu Saeed Khudri (Allah be pleased with him.)
(Recorded in Majma Vol. 9, p.109 and in Kanz Vol. 11, p.603, Hadith No. 32915).

3:8 Hadith from Abu Ayub Ansari, (Allah be pleased with him).
(Recorded in Majma Vol. 9, p.111).

3:9 Hadith from Jabir bin Samrah, (Allah be pleased with him).
(Recorded in Majma Vol. 9, p.110)

3:10 Hadith from Umme Salma, (Allah be pleased with her).
(Recorded in Majma Vol. 9, p.109).

3:11 Hadith from Bra bin Aazib (Allah be pleased with him).
(Recorded in Majma, Vol. 9, p.111).

3:12 Hadith from Zaid Bin Arqam, (Allah be pleased with him).
(Recorded in Majma Vol. 9, p.111).

3:13 Hadith from Abdullah bin Umar, (Allah be pleased with them).
(Recorded in Majma Vol. 9, p.110 and in Khasais Kubra Suyutee Vol. 2, p. 249).

3:14 Hadith from Hubshi bin Junadah, (Allah be pleased with him).
(Recorded in Majma Vol. 9, p.109 and in Kanz, Vol. 13, p.192, Hadith No. 36572).

3:15 Hadith from Malik bin Hassan bin Huwarith, (Allah be pleased with him).
(Recorded in Kanz, Vol. 11, p.606, Hadith No. 32932).

3:16 Hadith from Zaid bin Abi Aufa, (Allah be pleased with him).
(Recorded in Kanz, Vol. 13, p.105, Hadith No. 36345).

3:17 Hadith from Hazrat Muawiah (Allah be pleased with him).
(Recorded in Minassawaiq-al-Mohriqah, p.179)

3:18 Ibn-e-Abbas, (Allah be pleased with them).
(Al-Musnad, Vol. 1, p.331; Majma, Vol. 9, p.109).

It should be noted that a Hadith which is accredited to more than ten distinguished Sahabah, (Allah be pleased with them), is classified among the Ahadith Mutawatirah as per decision of the noted Muhadditheen (Tradition Narrators). Since there are more than ten accreditions in this case, Hazrat Shah Waliullah Muhaddith Dehlavi, (Allah's mercy on him), has included it among the 'mutawatirat'. He writes in his *Izalat-ul-Khifa* under the caption, *Maathir-e-Ali"*(Allah be pleased with him):

فمن المتراتر: أنت منى بمنزلة هارون من موسى.

(إزالة الخفاء مترجم ص٤٤٤ ج١ مطبوعه قديمى كتب خانه كراتشى)

"From among the Mutawatir Ahadith there is a Hadith that the holy Prophet صلى الله عليه وسلم said to Hazrat Ali (Allah be pleased with him) "Thou art to me in the same position as Haroon was in relation to Moosa." (Allah's peace be upon them).

(Izalatul Khifa Mutarjam Vol. 4, p.444. Printers Qadeemi Kutub Khana, Karachi).

HADITH (4)

Neither 'Tashreei Nabi' Nor 'Ghair Tashreei Nabi' in this Ummah

عن أبي هريرة يحدث عن النبي صلى الله عليه وسلم قال كانت بنو إسرائيل تسوسهم الأنبياء كلما هلك نبي خلفه نبي وأنه لا نبي بعدي وسيكون خلفاء فيكثرون. (صحيح بخاري ص۴۹۱ ج۱ واللفظ له ، صحيح مسلم ص۱۲۶ ج۲ ، مسند أحمد ص۲۹۷ ج۲)

4:1 "Abu Hurairah (Allah be pleased with him) relates from the Prophet .... that the Bani Israel were led by their own prophets; when one prophet died, another prophet took his place but there shall be no prophet after me except that there shall be Caliphs and they will be many."

(Sahih Bukhari, Vol. 1, p.491, Sahih Muslim, Vol. 2, p.126, Musnad Ahmad, Vol. 2, p.297).

It is well-known that the prophets who came among the Bani Israel did not bring with them any

new Shariat (Divine Statutes); they only strengthened those laws which were sent down earlier through Hazrat Moosa, (peace be on him), because they were simply 'ghair tashriee' prophets.

Note: 'Tashreei Nabi' means Prophet with a Shariat; 'Ghair Tashreei Nabi' means Prophet without a new Shariat.

4:2 In the case of our Prophet صلى الله عليه وسلم even such prophets will not come, except that there shall be religious revivalists of the Ummah. They will come most certainty as is related in the Hadith of *Abu Dawood* and others:

إن الله يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها .

(أبو داود ص٢٣٣ ج٢)

"Verily, Allah the Exalted will send down to this Ummah such men at the head of every century as will revive the Deen for it."

(Abu Dawood, Vol. 2, p.233).

HADITH (5)

THIRTY LIARS IN THE UMMAH

عن ثوبان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إنه سيكون في أمتي كذابون ثلاثون كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدي

(أبو داود ص٢٢٨ ج٢ واللفظ له ، ترمذي ص٤٥ ج٢)

5:1 It is related by Hazrat Thauban, (Allah be pleased with him) that our Prophet صلى الله عليه وسلم said, "In my Ummah there shall be born thirty liars; each of them will pretend that he is a prophet but I am the last of the prophets; there shall be no prophet after me."

(Abu Dawood, Vol. 2, p.228; Tirmizi, Vol. 2, p.45).

This Hadith is also Mutawatir. Besides Hazrat Thauban (Allah be pleased with him), the following venerable Sahabah, (Allah be pleased with them all), have also related it:

5:2 Hadith from Hazrat Abu Hurairah, (Allah be pleased with him).
(Recorded in 'Sahih Bukhari' Vol. 1, p. 509, and 'Sahih Muslim,' Vol. 2, p.397).

5:3 Hadith from Hazrat Nuaim bin Masud, (Allah be pleased with him).
(Recorded in 'Kanzul Ummal',Vol. 14, p.198, Hadith No. 38372).

5:4 Hadith from Abu Bakrah, (Allah be pleased with him).
(Recorded in Mushkil ul Aasar Vol. 4, p.104).

5:5 Hadith from Abdullah bin Zubair, (Allah be pleased with them).
(Recorded in Fath ul Bari, Vol. 6, p.617, Hadith No. 3609).

5:6 Hadith from Abdullah bin Amr, (Allah be pleased with them).
(Recorded in Fath ul Bari, Vol. 13, p.87, Hadith No. 7121).

5:7 Hadith from Abdullah bin Masud, (Allah be pleased with him).
(Recorded in Fath ul Bari, as above).

5:8 Hadith from Hazrat Ali, (Allah be pleased with him). (Recorded in *Fath ul Bari,* as above).

5:9 Hadith from Hazrat Samurah, (Allah be pleased with him).
(Recorded in Fath ul Bari, as above).

5:10 Hadith from Hazrat Huzaifah, (Allah be pleased with him).
(Recorded in Fath ul Bari, as above).

5:11 Hadith from Hazrat Anas, (Allah be pleased with him).
(Recorded in Fath ul Bari, as above).

5:12 Hadith from Hazrat Noman bin Bashir, (Allah be pleased with him).
(Recorded in Majmauz Zawaid, Vol. 7, p.334).

Note: The text of all these Ahadith has been narrated in *Majmauz Zawaid*, Vol. 7, pp.332-334.

HADITH (6)

NO NABI NO RASOOL AFTER ME

عن أنس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
إن الرسالة والنبوة قد انقطعت فلا رسول بعدى ولا نبي.

(ترمذی ص۵۱ ج۲، مسند أحمد ص۲۶۷ ج۳)

6:1 "From Anas bin Malik, (Allah be pleased with

him): Allah's messenger Muhammad صلى الله عليه وسلم said: "Verily, 'risalat' and 'nubuwwat' are terminated; so there shall be neither a 'rasool nor a 'nabi' after me'. Imam Tirmizi calls this Hadith as 'Sahih' and Hafiz Ibne Katheer says that Imam Ahmad wrote it in his *Musnad*.

Note: Every prophet is called a 'Nabi' whether he was given a 'Shariat' or not; and the prophet who was given a 'Shariat' is called a 'Rasool'.

62 On the authority of Abu Yala, Hafiz Ibne Hajr, (Allah's mercy on him) ended this Hadith with the following words:

ولكن بقيت المبشرات قالوا وما المبشرات ؟ قال: رؤيا المسلمين جزءٌ من أجزاء النبوة ۔ (فتح الباری ص۳۷۵ ج۱۲)

"But joyful tidings shall continue to be!" The Sahabah صلى الله عليه وسلم,, asked, "What (are) joyful tidings"? The Prophet صلى الله عليه وسلم said, "(It is) the dream of a believer which is a part of the ingredients of prophethood".

(Fath ul Bari, Vol. 12, p.375)

This subject matter of Hadith is also related from the following Sahabah (Allah be pleased with them).

63 Hadith from Hazrat Abu Hurairah, (Allah be pleased with him).

(Recorded in Sahih Bukhari, Vol. 2, p.1035).

6:4 Hadith from Hazrat Ummul Momineen, Aishah Siddiqah, (Allah be pleased with her). *(Recorded in Kanzul Ummal, Vol. 15, p.370, Hadith No. 41419 and in Majmauz Zawaid, Vol. 7, p.172).*

6:5 Hadith from Hazrat Huzaifah bin Aseed, (Allah be pleased with him) (Recorded as in 6:4 above).

6:6 Hadith from Hazrat Ibne Abbas, (Allah be pleased with them). *(Recorded in Sahih Muslim, Vol. I, p.191 and Sunan-e-Nasai: Vol. I, p.186, and Abu Dawood* Vol. 1, p.127 and *Ibne Majah,* p.278).

6:7 Hadith from Umme Karzenil K'abia, (Allah be pleased with her).

(Recorded in Ibne Majah p.278 and Ahmad Vol. 6, p.381 and Fath ul Bari Vol. 12, p.375).

6:8 Hadith from Abul Tufail, (Allah be pleased with him).

(Recorded in Musnad Ahmad Vol. 5, p.454 and Majmauz Zawaid, Vol. 7, p.173).

HADITH (7)

LAST PROPHET: LAST UMMAH

عن أبي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول
نحن الآخرون السابقون يوم القيامة . بيد أنهم أوتوا الكتاب من قبلنا .

(صحيح بخاري ص١٢٠ ج١ واللفظ له ، صحيح مسلم ص٢٨٢ ج١)

7:1 "From Abu Hurairah (Allah be pleased with him): I heard the Prophet صلى الله عليه وسلم saying "We are the last (Ummah) but will precede all on the Day of Resurrection except that the Book was given to them before us".

(Sahih Bukhari, Vol. 1, p.120; Sahih Muslim, Vol. 1, p.282).

In this Hadith, the Prophet صلى الله عليه وسلم has mentioned himself as the last of all the prophets and his Ummah as the last of all the Umam. This subject matter appears in several Ahadith as referred to below:

عن حذيفة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم (فذكر الحديث، وفيه) ونحن الآخرون من أهل الدنيا والأولون يوم القيامة المقضى لهم قبل الخلائق.

(صحيح مسلم ص٢٨٢ ج١ نسائى ص٢٠٢ ج١)

7:2 "Hadith from Hazrat Huzaifah Nibnil Yamaan, (Allah be pleased with him) that the holy Prophet صلى الله عليه وسلم said, "We came in the last among the people in the world and shall be the first among the created to be judged on the Day of Resurrection."

(Recorded in Sahih Muslim, Vol. 1, p.282, and in Nasai, Vol. 1, p.202).

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم

(فذكر حديث الشفاعة، وفيه) نحن الآخرون الأولون نحن آخر الأمم وأول من يحاسب.

(مسند أحمد ص٢٨٢ ج١)

7:3 "Hadith from Hazrat Ibn-e-Abbas, (Allah be pleased with them) that the holy Prophet صلى الله عليه وسلم said in (Hadith-e-Shafa'at) "We are the last and the first. We came after all peoples and we shall precede all (on the Day of Judgement) in getting adjudged."

(Musnad Ahmad, Vol. 1, p.282).

عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال أنا خاتم الأنبياء ومسجدي خاتم مساجد الأنبياء.

(كنز العمال ص٢٧٠ ج١٢ حديث نمبر ٣٤٩٩٩)

7:4 "From Hazrat Aishah (Allah be pleased with her): The Prophet صلى الله عليه وسلم said I am the last Prophet and my mosque is the last mosque among the mosques of all the prophets."

(Kanzul Ummal, Vol. 12, p.270, Hadith No. 34999).

عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ: «كنت أول النبيين في الخلق وآخرهم في البعث»

(كنز العمال ص٤٥٢ ج١١ حديث نمبر ٣٢١٢٦)

7:5 "From Abu Hurairah (Allah be pleased with him): Allah's Prophet Muhammad صلّى الله عليه وسلّم said, "I was first among the Prophets in creation and the last of them to be sent as the Prophet into the world."

(Kanzul Ummal, Vol. 11, p.452, Hadith No. 32126).

عن العرباض بن سارية رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إني عند الله في أول الكتاب لخاتم النبيين وإن آدم لمنجدل في طينته ·

(مجمع الزوائد ص۲۲۳ ج۸ ، مسند أحمد ص۱۲۷ ج٤ ،
مستدرك حاكم ص٦٠٠ ج۲ واللفظ له كنز العمال ج۱۱ حديث ۳۱۹٦۰-۳۲۱۱٤
واللفظ له)

7:6 "From Arbaz bin Saria (Allah be pleased with him): Allah's Messenger, Muhammad صلّى الله عليه وسلّم said: "To Allah I was 'Khatam-un-Nabieen' (the last Prophet) in *Lauhe Mahfooz*, (the Guarded Tablet) while the leaven of Adam (peace be upon him) was still under fermentation."

(Musnad Ahmad, Vol. 4, pp.127-128;
Mustadrak Hakim, Vol. 2, p.600;
Majmauz Zawaid, Vol.8 p.223).

عن أبي هريرة رضي الله عنه في حديث الشفاعة فيأتون محمداً صلى الله عليه وسلم فيقولون يا محمد أنت رسول الله وخاتم الأنبياء . . . .

(صحيح بخاري ص٦٨٥ ج۲)

7:7 "From Abu Hurairah (Allah be pleased with him) in Hadith-e-Shafa'at (Hadith of Inercession): On the Day of Judgement, after having approached other prophets, (Allah's peace be on them) the people (on the advice of Hazrat Isa (Jesus), (Peace be on him), will go to Muhammad صلى الله عليه وسلم and will say: "Ya Muhammad, you are Allah's messenger and the last of the Prophets.....".

(Sahih Bukhari, Vol.2, p.685).

عن جابر رضي الله عنه أن النبي صلى الله عليه وسلم قال أنا قائد المرسلين ولا فخر وأنا خاتم النبيين ولا فخر وأنا أول شافع وأول مشفع ولا فخر.

(سنن دارمی ص۳۱ ج۱ ، كنز العمال ص۴۰۴ ج۱۱ حديث نمبر۳۱۸۸۳)

7:8 "From Hazrat Jabir, (Allah be pleased with him): *Said the Prophet* صلى الله عليه وسلم. "I am the leader of all the Prophets but I don't pride (myself on it) and I am the last of all the Prophets but I don't pride (myself on it) and I shall be the first intercessor and my intercession will be the first to be accepted but I don't pride (myself on it)."

(Sunan Darmi, Vol. 1, p.31 & Kanzul Ummal, Vol. 11, p.404, Hadith No. 31883).

عن عبد الله بن عمرو رضي الله عنه قال خرج علينا رسول الله صلى الله عليه وسلم يومًا كالمودع فقال أنا محمد النبي الأمي ثلاث مرات ولا نبي بعدي .

(مسند أحمد ص۱۷۲ ، ۲۱۲ ج۲)

7:9 "Abdullah bin Amr bin Aas (Allah be pleased with them) related that once Allah's Prophet Muhammad صلی اللہ علیہ وسلم came out to us as if he was parting away (from us for ever) and said thrice 'I am Muhammad 'Nabi Ummi' (Prophet who did not learn anything from any human) and there shall be no prophet after me."

(Musnad Ahmad, Vol. 2, pp.172, 212).

عن أبي هريرة رضى الله عنه مرفوعًا لما خلق الله عز وجل آدم خيره بنيه فجعل يرى فضائل بعضهم على بعض فرأى نورًا ساطعًا في أسفلهم فقال يا رب: من هذا؟ قال هذا ابنك أحمد هو الأول وهو الآخر وهو أول شافع وأول مشفع.

(كنز العمال ص۴۳۷ ج۱۱ حديث ۳۲۰۵۶)

7:10 "Hazrat Abu Hurairah, (Allah be pleased with him) relates a saying of the Prophet صلی اللہ علیہ وسلم that when Allah, the Exalted, created Adam (peace be on him), He put Adam's progeny to test and made him behold the excellence of some over others; then Adam saw a ray of light flashing up below them (i.e., his progeny), he asked: "O Preserver, who is this"? Allah said, "This is your son Ahmad, he is the first and he is the last and he is the first intercessor and his will be the first intercession which shall be granted consent."

(Kanzul Ummal, Vol. 11, p.437,
Hadith No. 32056).

عن أبي هريرة رضي الله عنه في حديث الإسراء: وأن محمدا صلى الله عليه وسلم أثنى على ربه فقال كلكم أثنى على ربه وأنا مثن على ربي الحمد لله الذي أرسلني رحمة للعالمين وكافة للناس بشيرا ونذيرا وأنزل عليّ القرآن فيه تبيان كل شئ وجعل أمتي خير أمة أخرجت للناس وجعل أمتي وسطا وجعل أمتي هم الأولون وهم الآخرون وشرح لي صدري ووضع عني وزري ورفع لي ذكري وجعلني فاتحا وخاتما -فقال إبراهيم صلى الله عليه وسلم بهذا فضلكم محمد صلى الله عليه وسلم -

(مجمع الزوائد ص٦٩ ج١)

7:11 "From Abu Hurairah, (Allah be pleased with him), it is related in Hadith-e-Meraj that (in the gathering of the Prophets, صلى الله عليه وسلم by way of affirming Allah's blessings, the Prophets صلى الله عليه وسلم eulogized and praised the Almighty Allah) and Muhammad صلى الله عليه وسلم also praised his Preserver and said, addressing other Prophets: "You have praised your Preserver and now I eulogize my Preserver in these words: All praise to Allah Who made me as Mercy for the worlds, an Apostle of good news (for those doing good deeds), and carrying warnings (for those doing evil deeds) and sent down the Quran on me in which there is information about every (important) matter (of Deen) and made my Ummah the best Ummah, brought forth for the welfare of the people and made my Ummah a moderate Ummah and made my followers (such as they are) the first and the last and opened for me my heart and removed my (heavy) load from me and

exalted my mention for my sake and made me the opener and the terminator." Hearing this Hazrat Ibrahim, (Allah's peace be upon him), addressing the gathering of venerable prophets (Peace be upon them), said, "It is because of all these matters that Muhammad صلى الله عليه وسلم has taken precedence over all of you."

(Majmauz Zawaid, Vol. 1, p.69).

فقال له ربه تبارك وتعالى قد اتخذتك خليلا وهو مكتوب في التوراة محمد صلى الله عليه وسلم حبيب الرحمان وأرسلتك إلى الناس كافة وجعلت أمتك هم الأولون وهم الآخرون.... وجعلتك فاتحا وخاتما.

(أيضا ص٧١ ج١)

"It is also narrated in the same Hadith-e-Meraj that Allah the Exalted and Glorious said to Muhammad صلى الله عليه وسلم Surely I have taken you as my true friend and that is written in Tourat (Torah) that Muhammad صلى الله عليه وسلم is Rahman's (Allah's) loved-one and I sent you as the Prophet for the entire mankind and made your Ummah such as they are the first and they are the last ..... and made you first among the prophets, creation-wise, and last of them in the chain of Prophethood".

(Majmauz Zawaid, Vol. 1, p.71).

عن أبي سعيد رضي الله عنه في حديث الإسراء:

ثم سار حتى أتى بيت المقدس فنزل فربط فرسه إلى صخرة ثم دخل

فصلى مع الملائكة فلما قضيت الصلاة قالوا يا جبريل من هذا معك؟ قال هذا محمد خاتم النبيين . (المواهب اللدنية ص١٧ ج٢)

7:12 "Hazrat Abu Sa'eed, (Allah be pleased with him) related in Hadith-e-Meraj: Then he صلى الله عليه وسلم .... proceeded till he arrived in Baitul Maqdis; then he alighted; and fastened his horse to a rock; then he entered and offered 'salat' along with angels. (When prayers were finished) the angels asked, "O, Jibreel; Who is this with you"? He replied, "This is Muhammad Khatamun Nabieen".

(Al Mawahib ul Laduniya, Vol. 2, p.17).

عن على رضى الله عنه فى شمائله صلى الله عليه وسلم وبين كتفيه خاتم النبوة وهو خاتم النبيين. (شمائل ترمذى ص٣)

7:13 "Hazrat Ali, (Allah be pleased with him) describing virtues of the Prophet صلى الله عليه وسلم says: "Between his shoulders was the signet of prophethood and he صلى الله عليه وسلم was Khatamun-Nabieen".

(Shamail-e-Tirmizi, p.3).

عن ابن عباس فى حديث الشفاعة: فيأتون عيسى فيقولون اشفع لنا إلى ربنا حتى يقضى بيننا فيقول إنى لست هناكم أنى اتخذت وأمى إلهين من دون الله ولكن أ رأيتم لو أن متاعًا فى وعاء قد ختم عليه أ كان يوصل إلى ما فى الوعاء حتى يفض الخاتم فيقولون لا ، فيقول فإن محمدًا صلى الله عليه وسلم قد حضر اليوم . (مسند أبو داود طيالسى ص:٣٥٤)

7:14 "Hazrat Ibne Abbas, (Allah be pleased with them), relates in Hadith Shafa'at that people (on the Resurrection Day, after having approached Hazrat Adam, Hazrat Nooh, Hazrat Ibrahim, Hazrat Moosa) (Allah's peace on them all), will go to Hazrat Isa, (peace be upon him), (requesting him to intercede). He will have this excuse, "I am not capable for it because my mother and I were deified besides Allah". Then he will say, "Alright, tell me, if there is something (placed) inside a container whose lid is sealed, is it possible to reach up to what is inside the container, unless the seal is broken"? They (i.e., the people) will reply in the negative. Then he will tell them, "Muhammad صلى الله عليه وسلم is present here today, go to him".

(Musnad Abu Dawood Tyalisi, p.354).

The purpose of Hazrat Isa, (peace be on him), from this simile is that the holy Prophet صلى الله عليه وسلم is Khatamun Nabieen, i.e., the seal of the Prophets. Therefore until such time as this seal is not removed and his intercession is not started, other prophets cannot intercede on their own; nor can intercession come forth from any prophet. For this reason, Hazrat Isa (peace be on him) advised the people to approach the holy Khatamun Nabieen صلى الله عليه وسلم to have the prophetic seal opened and get the process of prophetic intercession commenced. Then alone could any other prophet intercede.

عن أبى أمامة الباهلى عن النبى صلى الله عليه وسلم .... قال أنا آخر الأنبياءِ وأنتم آخر الأمم .

(ابن ماجه ص٢٩٧)

7:15 "From Abu Amamah-al-Bahli, (Allah be pleased with him): The Prophet صلى الله عليه وسلم said I am the last Prophet and you are the last Ummah".

(Ibne Majah, p.297).

7:16 Hazrat Abu Quteela, (Allah be pleased with him), relates a Hadith that the Prophet صلى الله عليه وسلم said in his sermon spoken on the occasion of Hajjat ul Wida:

لا نبی بعدی ولا أمة بعدكم .

(مجمع الزوائد ص۲۷۳ ج۳، کنز العمال ص۹٤۷ ج۱۵ حدیث نمبر ٤۳٦۳۸)

"No prophet after me and no Ummah after you".

(Majmauz Zawaid, Vol. 3, p.273;
Kanzul Ummal Vol. 15, p.947,
Hadith No.43638).

7:17 Imam Behaqi relates a Hadith from Hazrat Zahak bin Nofil, (Allah be pleased with him) in *Kitab Ur Roia.:*

قال قال رسول الله صلى الله عليه وسلم لا نبی بعدی ولا أمة بعد أمتی .

(ختم نبوت کامل ص۲۸)

"Allah's messenger Muhammad صلى الله عليه وسلم said: "No prophet after me and no Ummah after my Ummah".

(Khatme Nubuwwat Kamil, p.272).

7:18 Tibrani and Behaqi have related a Hadith from Ibne Zumail Johani (Allah be pleased with him), in which the Prophet صلى الله عليه وسلم interpreted a dream the last part of which was:

وأما الناقة فهي الساعة علينا تقوم لا نبي بعدي ولا أمة بعد أمتي .

(خصائص كبرى سيوطي ص١٧٨ ج٢)

"But the female camel which you saw lifting me up is the Resurrection Day, which will set upon us; no prophet after me and no Ummah after my Ummah".

(Khasais-e-Kubra Sayoti, Vol. 2, p.178).

عن أبي ذر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يا أبا ذر أول الرسل آدم وآخرهم محمد .

(كنز العمال ص٤٨٠ ج١١ حديث نمبر٣٢٢٦٩)

7:19 "Hazrat Abu Zar, (Allah be pleased with him) relates that Allah's messenger Muhammad صلى الله عليه وسلم said: O Abu Zar the first Prophet among the prophets is Adam (Peace be on him) and the very last Prophet is Muhammad".

(Kanzul Ummal, Vol. 11, p.480, Hadith No.32269).

عن أيوب بن موسى يرفعه إلى النبي صلى الله عليه وسلم: "إني

بعثت فاتحا وخاتما" (ابن أبی شیبة (ص۵۰۰ ج۱۱)

7:20 "Ayub bin Moosa (Allah be pleased with him) relates a Hadith that the Prophet صلی اللہ علیہ وسلم said, 'I have been sent as the victorious and the last Prophet'".

(Ibne Abi Shaibah, Vol. 11, p.500).

HADITH (8)

IF THERE COULD BE A PROPHET THAT WOULD HAVE BEEN UMAR

عن عقبة بن عامر قال قال رسول الله صلی الله علیه وسلم لو كان بعدی نبی لكان عمر بن الخطاب • (ترمذی ص۲۰۹ ج۲)

8:1 It is narrated by Uqba bin Aamer, (Allah be pleased with him) that Allah's Messenger Muhammad صلی اللہ علیہ وسلم said, "If there could ever be a prophet after me, indeed Umar bin Khattab would have been such".

(Tirmizi, Vol. 2, p.209).

8:2 The above Hadith is also related by Hazrat Abu Saeed Khudri, (Allah be pleased with him).

(Fath ul Bari, Vol. 7, p.51, and Majmauz Zawaid, Vol. 9, p.68).

8:3 *Majmauz Zawaid, Vol. 9, p.68,* also contains this Hadith, related by Asmah bin Malik, (Allah be pleased with him).

The word " لو " with which the foregoing Hadith starts in Arabic and is translated into English by the word, "if", is grammatically in 'Subjunctive Mood' which denotes a supposition which is impossible. The word " لو " is used in Arabic language in those situations where a supposition or wish is expressed which is impossible to happen. Therefore, the sense of this Hadith is that despite Hazrat Umar's perfect worthiness for the status of prophethood he could never be a prophet because prophethood was an impossible occurrence after Muhammad.

Imam Rabbani, Mujaddid Alf Thani says:

> "The Prophet صلى الله عليه وسلم... has spoken for the eminence of Hazrat Umar Farooq, (Allah be pleased with him), that "If there could ever be a prophet after me indeed Umar Khattab would have been such". It means that Hazrat Umar Khattab, (Allah be pleased with him), has all the requisites and excellences necessary for prophethood but he was not honoured with (the good fortune of) prophetic status because this (dignified) rank stood terminated (ipso-facto) on Khatam ur Rusul". صلى الله عليه وسلم

(Maktub No. 24, Vol. 3, p.23).

HADITH (9)

I AM 'HASHIR', I AM 'AAQIB' I AM 'MUQAFFI'

عن جبيرٍ بن مطعم رضي الله عنه قال سمعت النبي صلّى الله عليه وسلّم يقول أن لي أسماء ، أنا محمد ، وأنا أحمد ، وأنا الماحي الذى يمحو الله بي الكفر ، وأنا الحاشر الذى يحشر الناس على قدمي ، وأنا العاقب ، والعاقب الذى ليس بعده نبي . (متفق عليه) (مشكاة ص٥١٥)

9:1 "Hazrat Jubair bin Mut'am, (Allah be pleased with him) says: I heard the Prophet صلى الله عليه وسلم saying, "Certainly there are some names for me; I am Muhammad, I am Ahmad, I am Mahi the obliterator as Allah shall blot out 'kufr' through me and I am 'Hashir', the gatherer of people who shall be resurrected at my feet and I am 'Aaqib' the last to come as there shall be no prophet after me".

(Mishkat, p.515).

In this Hadith there are two words that prove the fact of his being the last of all the Prophets. One is Al Hashir ("gatherer of people"). Hafiz Ibne Hajr comments on this word in Fath ul Bari as follows:

إشارة إلى أنه ليس بعده نبي ولا شريعة ..... فلما كان لا أمة بعد أمته لأنه لا نبي بعده ، نسب الحشر إليه ، لأنه يقع عقبه .

(فتح الباري ص٥٥٧ ج٦)

"This is an allusion towards the fact that there shall be neither any prophet nor any Shariat after him صلى الله عليه وسلم So when there is no Ummah after his Ummah and no prophet after him, therefore Resurrection has been related to him and Resurrection shall certainly be held after his arrival.

(Fath ul Bari, Vol. 6, p.557).

The Prophet's second dignified name is Al Aaqib, i.e., 'the last to come'. This word is explicated by the Hadith itself, viz., "No prophet after him".

الذى ليس بعده نبى .

The subject matter of this Hadith is also related by the following Sahabah, (Allah be pleased with them).

92 Hazrat Abu Moosa Ash'ari, (Allah be pleased with him), in whose Hadith, the words are:

كان رسول الله صلى الله عليه وسلم يسمي لنا نفسه أسماء . فقال أنا محمد وأحمد والمقفى والحاشر ونبى التوبة ونبى الرحمة .

(صحيح مسلم ص٢٦١ ج٢)

"Allah's Messenger, Muhammad صلى الله عليه وسلم enumerated to us some names for himself. So he said: I am Muhammad; I am Ahmad; I am Muqaffi, the last to come after all the Prophets; I am 'Hashir' (the gatherer of people on the

Resurrection Day); I am the Prophet of repentance and the Prophet of mercy".

(Sahih Muslim, Vol. 2, p.261).

قال أنا محمد وأنا أحمد وأنا نبي الرحمة ونبي التوبة وأنا المقفى وأنا الحاشر ونبي الملاحم.

(شمائل ترمذی ص۲۶، مجمع الزوائد ص۲۸۴ ج۸)

9:3 In the Hadith of Hazrat Huzaifah(Allah be pleased with him), the words are: The Prophet صلى الله عليه وسلم said, "I am Muhammad; I am Ahmad; I am the Prophet of mercy and the Prophet of repentance; I am Muqaffi the last Prophet to come; I am Hashir (the gatherer of people, on Resurrection Day); and I am the Prophet of war (for the right cause)".

(Shamail Tirmizi p.26; Majmauz Zawaid,

أنا أحمد وأنا محمد وأنا الحاشر الذي أحشر الناس على قدمي.

(مجمع الزوائد ص۲۸۴ ج۸)

9:4 The following words are mentioned in the Hadith from Hazrat Jabir bin Abdullah, (Allah be pleased with him): "I am Ahmad; I am Muhammad; I am Hashir the gatherer of mankind (on the Resurrection Day) as people will be gathered at my feet".

(Majmauz Zawaid, Vol. 8, p.284).

أنا أحمد ومحمد والحاشر والمقفى والخاتم .

(مجمع الزوائد ص٢٨٤ ج٨)

9:5 Hazrat Ibn-e-Abbas, (Allah be pleased with them), in whose narration there are these words: "I am Ahmad and Muhammad and the gatherer of people on the Resurrection Day and the last to come; and I am the seal (of the Prophets).

(Majmauz Zawaid, Vol. 8, p.284).

أنا محمد وأحمد، أنا رسول الرحمة، أنا رسول الملحمة، أنا المقفى والحاشر، بعثت بالجهاد ولم أبعث بالزراع .

(طبقات ابن سعد ص١٠٥ ج١)

9:6 Hazrat Mursal Mujahid, (Allah be pleased with him), whose Hadith contains these words: "I am Muhammad and Ahmad; I am the Prophet of mercy; I am the Prophet of good news; I am the last to come and the gatherer of people on the Resurrection Day and I am commissioned for holy war and not commissioned as a farmer".

(Tabaqat-e-Ibne Saad, Vol. 1, p.105).

9:7 Hazrat Abul Tufail, (Allah be pleased with him); (on the same lines).

(Fathul Bari, Vol. 6, p.555).

HADITH (10)

FOREFINGER AND MIDDLE FINGER

There are many Ahadith on record that Allah's Prophet صلى الله عليه وسلم pointed towards his forefinger and the middle one and said; "I and Resurrection have been sent like these two fingers".

بعثت أنا والساعة كهاتين

The above subject matter is also corroborated by the following Ahadith:

10:1 Sahl bin Sa'd, (Allah be pleased with him).
(Bukhari, Vol. 2, p.963; Muslim:, Vol. 2, p.406).

10:2 Abu Hurairah(Allah be pleased with him).
(Bukhari: Vol. 2, p.963).

10:3 Anas bin Malik (Allah be pleased with him).
(Bukhari: Vol. 2, p.963; Muslim, Vol. 2, p.406).

10:4 Mustaurad bin Shaddad, (Allah be pleased with him).
(Tirmizi: Vol. 2, p.44).

10:5 Jabir bin Abdullah, (Allah be pleased with him).
(Muslim: Vol. 1, p.284 and Nasai, Vol. 1, p.234).

10:6 Sahl bin Hunaif, (Allah be pleased with him).
(Jamea ul Usool, Vol. 10, p.385).

10:7 Buraidah (Allah be pleased with him).
(Musnad Ahmad, Vol. 5, p.348).

10:8 Abi Jubairah, (Allah be pleased with him).
(Majma uz Zawaid, Vol. 10, p.312).

10:9 Jabir bin Samorah, (Allah be pleased with him).
(Musnad Ahmad, Vol. 5, p.103).

10:10 Wahb us Suwai, (Allah be pleased with him).
(Majma uz Zawaid, Vol. 10, p.311).

10:11 Abu Juhaifah, (Allah be pleased with him).
(Kanz: Vol. 14, p.195; and Musnad, Vol. 4, p.309).

In all the foregoing Ahadith, contiguity of the Resurrection Day with the prophethood of Muhammad صلى الله عليه وسلم, has been mentioned, meaning thereby that the arrival of the Prophet is a sign that the Resurrection is at hand and that there shall be no prophet till the Resurrection.

Therefore, Imam Qartabi writes in Tazkirah:

وأما قوله بعثت أنا والساعة كهاتين فمعناه أنا النبي الأخير فلا يليني نبي آخر، وإنما تليني القيامة كما تلي السبابة الوسطى وليس بينهما إصبع أخرى .... وليس بيني وبين القيامة نبي .

(التذكرة في أحوال الموتى وأمور الآخرة ص٧١١)

"His saying that "I and Resurrection have been sent like these two fingers" means that "I am the last Prophet and there shall be no prophet after me; after me there is just Resurrection; just as the forefinger is next to the middle one with no finger intervening .... similarly no prophet shall intervene between me and the Resurrection".

(Al Tazkirah fi Ahwal-ul-Mauta, p.711).

Allama Sindhi, (Allah's mercy on him), writes in his *Hashiah Nasai:*

التشبيه فى المقارنة بينهما ، أى ليس بينهما إصبع أخرى كما أنه لا نبى بينه صلى الله عليه وسلم وبين الساعة.

(حاشيه سندهى رحمة الله عليه بر نسائى ص٢٣٤ ج١)

"The above simile highlights the fact of contiguity between them (i.e., the fingers). Just as there is no finger in between the two so also there is no prophet in between Muhammad صلى الله عليه وسلم and the Resurrection".

(Hashiah Sindhi on Nasai: Vol. 1, p.234).

CLARIFICATIONS BY DISTINGUISHED ELDERS OF UMMAH

'Khatme Nubuwwat' (the end of Prophethood) is an article of faith in Islam and this is borne out by Ayat of the holy Quran and Ahadith of the Prophet صلى الله عليه وسلم reported from him consistently without any break in the chain of narration. Therefore, as an article of faith for Islamic Ummah this belief is upheld by an unbroken line of traditions that prove that Muhammad صلى الله عليه وسلم is the last prophet and nobody can step on the prophetic stance after him. Therefore, a person who claims to be a prophet is an infidel, apostate or a pretender and he is extraneous to the Islamic fold.

Views of some distinguished personages of Islam are given below:

To claim prophethood is infidelity

(1) Allama Ali Qari, (Allah's blessing be upon him) wrote in his *Fiqah Akbar:*

دعوى النبوة بعد نبينا صلى الله عليه وسلم كفر بالإجماع .

(شرح فقه الأكبر ص٢٠٢)

"To claim prophethood after the holy Prophet Muhammad صلى الله عليه وسلم is infidelity (Kufr) by unanimous consent of theologians".

(Sharah Fiqah Akbar, p.202).

To claim prophethood is unlawful

(2) Hafiz Ibn-e-Hazm Andalusi, (Allah's blessing be upon him) wrote in his *Kitab-ul-Fasl:*

قد صح عن رسول الله صلى الله عليه وسلم بنقل الكواف التي نقلت نبوته وأعلامه وكتابه أنه أخبر أنه لا نبي بعده إلا ما جاءت الأخبار الصحاح من نزول عيسى عليه السلام الذى بعث إلى بنى إسرائيل وادعى اليهود قتله وصلبه فوجب الإقرار بهذه الجملة وصح أن وجود النبوة بعده عليه السلام باطل لا يكون البتة .

(كتاب الفصل ص٧٧ج١)

"All those numerous people who have

narrated regarding prophethood of Muhammad, صلی اللہ علیہ وسلم his tokens and (verses of) 'The Book', (Quran Majeed), have come forward to uphold his mandate that there shall be no prophet after him. صلی اللہ علیہ وسلم Albeit, it has been reported in Sahih Ahadith that Hazrat Isa (Jesus), (Allah's peace be on him), will descend. He is the same Isa (peace be on him) who was sent as a Prophet to Bani Israel and whom the Hebrews claimed to have assassinated and crucified. Therefore, affirmation of this tenet is obligatory that any claim to the existence of prophethood after the holy Prophet صلی اللہ علیہ وسلم is fictitious; it can never be".

(Kitabul Fasl, Vol. 1, p.77).

At another place, Ibn-e-Hazm, (Allah's blessing be upon him) writes:

هذا مع سماعهم قول الله تعالى ولكن رسول الله وخاتم النبيين وقول رسول الله صلى الله عليه وسلم لا نبي بعدي فكيف يستجيز مسلم أن يثبت بعده عليه السلام نبيا في الأرض حاشا ما استثناه رسول الله صلى الله عليه وسلم في الآثار المسندة الثابتة في نزول عيسى ابن مريم عليه السلام في آخر الزمان ۔

(كتاب الفصل ص۱۸ ج۱ مكتبه دار المعرفة شارع بلس بيروت لبنان)

- "Having heard Allah's declaration that he is Allah's Prophet and seal over the Prophets and his declaration that "there shall be no prophet after me", how can a Muslim consider the sending of anybody as a prophet on the earth lawful after him

صلی اللہ علیہ وسلم except the descent of Hazrat Isa, (Allah's peace be on him), towards the last era (of humanity) as per testified Ahadith-e- Sahihah".

(Kitabul Fasl, Vol. 4, p.180).

At another place Ibn-e-Hazm further writes:

وأما من قال إن الله عز وجل فلان لإنسان بعينه أو أن الله يحل في جسم من أجسام خلقه، أو أن بعد محمد صلى الله عليه وسلم نبيًا غير عيسى ابن مريم فإنه لا يختلف اثنان في تكفيره.

(كتاب الفصل ص۲۴۹-۲۵۰ ج۳)

"He who says such and such a person is Allah or says that Allah has entered into the body of any of those whom He has created or (says) that there is a prophet after Muhammad صلی اللہ علیہ وسلم excepting Hazrat Isa bin Mariam, then no two persons can differ that such a sayer is not an unbeliever (Kafir)".

(Kitabul Fasl, Vol. 3, p.249).

Deniers are infidels

(3) Hafiz Fazalullah Torpushti (d.630 A.H.) has written a book in Persian on Islamic dogmas namely, *Moatamad Filmoataqad.* He has given in it details of the doctrine of Khatme Nubuwwat and has concluded by saying that those who don't believe in the finality of the Prophet صلی اللہ علیہ وسلم are expelled from Islam. Some important excerpts are reproduced below:

وازان جمله آنست که تصدیق وی کند که بعد از وی هیچ نبی نباشد مرسل ونه غیر مرسل ، ومراد از خاتم النبیین آنست که نبوت را مهر کرد ونبوت بآمدن او تمام شد یا بمعنی آنکه خدا تعالی پیغمبری را بوی ختم کرد وختم خدای حکم است بد آنچه ازان نخواهد گردانیدن.

(معتمد فی المعتقد ص۹۱)

"And out of those articles of (Islamic) faith one is that a Muslim must admit his prophethood in the sense that no prophet can ever come (into the world) whether a rasool (with a Shariat from Allah) or no rasool (i.e., without a Shariat). The meaning of Khatme Nubuwwat is that the Prophet صلی اللہ علیہ وسلم sealed the line of prophethood whereby prophethood came to a finish by his arrival, or it means that Allah terminated prophethood on him صلی اللہ علیہ وسلم And this termination is Allah's command which nobody can disobey".

(Moatamad Filmoataqad, p.94).

At another place, Hafiz Fazlullah writes:

واحادیث بسیار از رسول الله صلی الله علیه وسلم درست شده است که نبوت بآمدن او تمام شد وبعد از وی دیگری نباشد وازان احادیث یکی را معنی آنست که در امت من نزدیك سی دجال کذاب باشند که هر یك از ایشان دعوی کند که من نبی ام وبعد از من هیچ نبی نباشد.

(ص۹۵)

"And many Ahadith from Allah's Prophet صلی اللہ علیہ وسلم have confirmed that prophethood did come to an end on his coming into the world and there shall be no prophet after him. One of these Ahadith connotes that "There shall be nearly thirty pretenders as liars in my Ummah, each one of whom will claim that 'I am a prophet' but there shall be none after me".

(Ibid. p.95).

He further writes:

وروایات واحادیث درین باب افزون ازانست که بر تو ان شمردن۔
وچون ازین طریق ثابت شد که بعد از وی هیچ نبی نباشد ضرورت
رسول هم نباشد زیرا که هیچ رسول نباشد که نبی نباشد چون نبوت نفی
کرد، رسالت بطریق اولی منفی باشد۔ (ص:۹٦)

"And Ahadith and narrations in this case are numerous. Being thus proved that no 'nabi' (prophet without a Shariat) shall come after Muhammad صلی اللہ علیہ وسلم it is thus evident that there shall neither be a 'rasool' (prophet with a Shariat), because there is no 'rasool' who is not a 'nabi'. When 'nubuwwat' has been negated, 'risalat' stands expressly void by the logic of anteriority".

(Ibid. p.96).

Furthermore, Hafiz Torpushti says:

بحمد الله این مسئله درمیان اسلامیان روشن ترازان است که آنرا بکشف

وبیان حاجت افتد اما این مقدار از قرآن از ترس آن یاد کردیم که مبادا زندیقی جاهلی را در شبهتی اندازد۔

"Thanks to Allah, this subject is too manifest for the Muslims to need any clarification or explication. We have clarified this subject so much as we were afraid lest some dualist-infidel should throw an ignorant person into doubts".

He continues:

ومنکر این مسئله کسی تواند بود که اصلا در نبوت او معتقد نه باشد که اگر برسالت او معترف بودی ویرا در هرچه ازان خبر داد صادق دانستی ۔

"A denier of the tenet of 'Khatme Nubuwwat' can only be a person who from the very start bore no credibility in the personality of Muhammad صلی اللہ علیہ وسلم as a prophet, because had he (the denier) possessed it he would have avowed the veracity of all that the holy Prophet صلی اللہ علیہ وسلم had spoken about".

In conclusion Hafiz Torpushti says:

وبهمان حجتها که از طریق تواتر رسالت او پیش از ما بدان درست شده است این نیز درست شد که وی باز پسین پیغمبران است در زمان او وتا قیامت بعد از وی هیچ نبی نباشد، وهر که درین بشك است دران نیز

بشك است وآنکس که گوید بعد ازین نبی دیگر بود یا هست یا خواهد بود وآنکس که گوید که امکان دارد که باشد کافر است۔ (ص۹۷)

"Those very arguments which have vouched for Hazrat Muhammad's صلی اللہ علیہ وسلم 'nubuwwat' and 'risalat' based on unbroken line of Traditions also vouch that he .... was the last of the Prophets and that no prophet will ever come either in his lifetime or later till the Resurrection Day. Therefore whosoever doubts this Khatme-nubuwwat must also be in a doubt about the risalat of Muhammad. صلی اللہ علیہ وسلم.. Similarly whosoever says there was a prophet after him or there is one living now or is likely to be born later, such a person is an infidel".

(Ibid. p.97).

Himself Misled and Misleading Others

(4) Hafiz Ibn-e-Katheer, (Blessing of Allah be upon him), writes under Ayat 'Khatamun-Nabieen':

فمن رحمة الله تعالى بالعباد إرسال محمد صلى الله عليه وسلم إليهم ثم من تشريفه لهم ختم الأنبياء والمرسلين به وإكمال الدين الحنيف له وقد أخبر الله تبارك وتعالى في كتابه ورسوله صلى الله عليه وسلم في السنة المتواترة عنه أنه لا نبي بعده ليعلموا أن كل من ادعى هذا المقام بعده فهو كذاب أفاك دجّال ضالّ مضلّ ولو تحرق وشعبذ وأتى بأنواع السحر

والطلاسم والنيرنجيات فكلها محال وضلال عند أولي الألباب كما أجرى الله سبحانه على يد الأسود العنسي باليمن ومسيلمة الكذاب باليمامة من الأحوال الفاسدة والأقوال الباردة ما علم كل ذى لب وفهم وحجى أنهما كاذبان ضالان لعنهما الله تعالى — وكذلك كل مدع لذلك إلى يوم القيامة حتى يختموا بالمسيح الدجال فكل واحد من هؤلاء الكذابين يخلق الله معه من الأمور ما يشهد العلماءُ والمؤمنون بكذب من جاءَ بها .

(ابن كثير: تفسير القرآن العظيم ص٤٩٤ ج٣، مطبوعه قاهره ١٣٧٥هـ)

"Sending of Hazrat Muhammad صلی اللہ علیہ وسلم as a prophet to His creatures is Allah's great blessing on them. As a further mark of unique respect and reverence for him, Allah, the Exalted, terminated the commissioning of all the prophets and messengers on his appearance صلی اللہ علیہ وسلم and the religion of piety was perfected for him. Allah the Exalted in his Book and the Prophet through his unbroken chain of Ahadith have informed mankind that no prophet will ever be born after him. Hence, the Ummah should know that if a person lays a claim to this status of prophethood after him صلی اللہ علیہ وسلم such a person is an arch-liar, a pretender, an impostor, scandalmonger and a seducer of men who is himself corrupt and is corrupting others. Men of wisdom will take his so-called prophetic actions as shows of jugglery, variegated conjurations, spells and sleights and his claim as fictitious, spurious and depraved, in the same way as Allah, the Exalted, exposed perverse assertions made

by Aswad 'Ansi (claimant of prophethood) in Yemen and by Musailma Kazzab (another claimant of prophethood) in Yamama. Everybody possessing qualities of judgement and discernment identified these claimants as liars who led the people astray. May Allah's curse fall on them and on all those who come to lay any claim in future right till the Resurrection Day, and they will be obliterated along with Masihiddajjal about whom Allah, the Exalted, will cause such things to appear as would make Muslims and their learned religious men testify to his falsity".

(Tafseer Ibn e Katheer Vol. 3, p.494, Printed Cairo, 1375 A.H.).

Capital Punishment of Dualist Infidel Obligatory

(5) Allama Safarini Hambli writes in his *Sharah Aqeedah:*

ومن زعم أنها مكتسبة فهو زنديق يجب قتله، لأنه يقتضي كلامه واعتقاده أن لا تنقطع وهو مخالف للنص القرآني والأحاديث المتواترة بأن نبينا صلى الله عليه وسلم خاتم النبيين عليهم السلام.

(محمد بن أحمد سفاريني ص۲۵۷ ج۲ مطبعة المنار مصر۱۳۲۳)

"Anybody claiming that prophethood (is an object which) can be acquired is a

dualist-infidel whose capital punishment is obligatory because his assertion is his belief that the door of prophethood is not closed. And this belief is in contravention of the Quranic verses and Mutawatir Ahadith which conclusively prove that our Prophet صلى الله عليه وسلم was the last of the Prophets". (Peace be upon them).

(Sharah Aqeedah Safarini Vol. 2, p.257, Printers Almanar, Egypt, 1323 A.H.).

Who is a Dualist Infidel

(6) Allama Zarqani relates from Imam Ibne Hibban in *Sharah Mowahib:*

من ذهب إلى أن النبوة مكتسبة لا تنقطع أو إلى أن الولى أفضل من النبى فهو زنديق يجب قتله لتكذيب القرآن وخاتم النبيين۔

(شرح المواهب اللدنية ص١٨٨ ج٦ مطبوعة أزهرية مصر ١٣٢٧هـ)

"He who believes that prophethood can be acquired and that the door of prophethood is still open or believes that a saint is pre-eminent over a prophet, such a man is a dualist-infidel. His execution is obligatory because he accuses the Quran of falsehood in its verses relating to Khatamun Nabieen".

(Sharah Al Mawahib-ul-Laduniya, Vol. 6, p.188, Printers Azhariyah, Egypt, 1327, A.H.).

Punishment of a Dualist Infidel

(7) Syed Mahmood Aaloosi Baghdadi in his *Tafseer Roohul Ma'ani* writes under the Ayaat of Khatamun Nabieen:

وكونه صلى الله عليه وسلم خاتم النبيين مما نطق به الكتاب وصدعت به السنة وأجمعت عليه الأمة فيكفر مدعي خلافه ويقتل إن أصر.

(روح المعانی ص۴۱ ج۲۲)

"The precept of the Last Prophethood of Muhammad صلى الله عليه وسلم is from those faith-fundamentals over which the Quran is positive and the Hadith has clarified them beyond doubt and on which there is complete agreement of the Ummah. Therefore a believer in contrariety will be decreed a dualist-infidel; if he insists (in his belief) then he should be given capital sentence".

(Roohul Ma'ani, Vol. 22, p.41).

Different Types of Infidels

(8) Qazi Ayaz writes in *Al Shifa:*

وكذلك من ادعى نبوة أحد مع نبينا صلى الله عليه وسلم أو بعده....... أو من ادعى النبوة لنفسه أو جوز اكتسابها.......
وكذلك من ادعى منهم أنه يوحى إليه وإن لم يدع النبوة....... فهؤلاء

كلهم كفار مكذبون للنبى صلى الله عليه وسلم لأنه أخبر صلى الله عليه وسلم أنّه خاتم النبيين لا نبى بعده وأخبر عن الله تعالى أنه خاتم النبيين وأنّه أرسل كافة للناس وأجمعت الأمة على حمل هذا الكلام على ظاهره وإن مفهومه المراد به دون تأويل ولا تخصيص فلا شك فى كفر هؤلاء الطوائف كلها قطعًا إجماعًا وسمعًا .

(الشفاء ص٢٤٦-٢٤٧ ج٢)

"Similarly, if a person declares somebody to be a prophet along with our Prophet or after him صلى الله عليه وسلم or claims prophethood for himself or considers acquisition of prophethood legal or thinks this status is possible through self-purification; or without claiming prophethood for himself, says Allah's Revelation 'wahi' descends upon him, then such a person is infidel (kafir) because he accuses the Prophet صلى الله عليه وسلم of false reporting about his status as Khatam un Nabieen having been commissioned for the entire mankind. The whole Ummah is unanimous that this word (Khatamun Nabieen) is clear in its sense and does mean only what it manifests, sans any interpretational paraphrasing. All types of claimants are infidels without doubt and their infidelity (kufr) is certain from the point of view of the holy Book, the Sunnah and concurrence of the Ummah".

(Al Shifa, Vol. 2, pp.246-247).

Dualist Infidels publicly guillotined

At another place, Qazi Ayaz writes:

وقد قتل عبد الملك بن مروان الحارث المتنبّى وصلبه وفعل ذلك غير واحد من الخلفاءِ والملوك بأشباههم وأجمع علماءُ وقتهم على صواب فعلهم والمخالف فى ذلك من كفرهم كافر.

(الشفاء ص٢٥٧ ج٢)

"And Caliph Abdul Malik bin Marwan had Harith, a claimant of prophethood, beheaded and his dead body hung from the gallows. Many Caliphs and kings treated such types of claimants of prophethood in this very manner and the religious scholars of those days unanimously declared their actions correct and proper. Therefore, anybody who is against this consensus is himself an infidel (kafir)".

(Al-Shifa, Vol. 2, p.257).

WRITTEN VERDICTS OF JURISTS OF UMMAH

(1) *Fatawai-Alamgiri*

Who is not a Muslim

إذا لم يعرف الرجل أن محمداً صلى الله عليه وسلم آخر الأنبياء فليس بمسلم ولو قال أنا رسول الله أو قال بالفارسية من پيغمبرم يريد به من پيغام مى برم يكفر.

(فتاوى هندية ص٢٦٣ ج٢ مطبوعة بولاق مصر)

"If a person does not have the belief that the holy prophet Muhammad صلى الله عليه وسلم is the last of the Prophets then he is not a Muslim. If he says, "I am a prophet of Allah" or says in Persian language, "I am 'Paighamber', thereby meaning "I convey Allah's message," then he also becomes an infidel (kafir)".

(Fatawa Hindiya, Vol. 2, p.363, printed Bolaq, Egypt).

(2) *Fatawai-Bazazia*

Claimant of Prophethood is an infidel (Kafir).

ادعى رجل النبوة، فقال رجل هات بالمعجزة قيل يكفر وقيل لا.

(الفتاوى بزازية بر حاشية فتاوى عالمكيرى ص٣٢٨ ج٦ مطبوعة بولاق مصر)

"If a person claims prophethood and another asked him to show a miracle then this man who has asked becomes an infidel according to some and some said, 'No'."

(Fatawa Bazzazia on Hashiah Alamgiri, Vol. 6, p.328, Printed Bolaq, Egypt).

(3) Bahrur Raiq Sharah Kanzud Daqaiq

Who is an infidel (Kafir)

ويكفر بقوله إن كان ما قال الأنبياءُ حقًا أو صدقًا وبقوله أنا رسول الله. وبطلبه المعجزة حين ادعى رجل الرسالة وقيل إذا أراد إظهار عجزه لا يكفر. (البحر الرائق شرح كنز الدقائق ص١٣٠ ج٥ مطبوعة بيروت)

"If somebody says with a word of doubt, viz., "If the Prophet's assertion is correct and true", then he becomes a kafir. Similarly, if he claims that he is Allah's prophet, then he becomes a kafir and the man who asks that claimant to produce a miracle, also becomes a kafir. But some persons do not classify him so, in case he (who demanded a miracle) intends to prove the inability of the claimant".

(Bahrur Raiq Sharah Kanzud Daqaiq, Vol. 5, p.130, Printed Beirut).

(4) Jame ul Fasulain

"Demander of Miracle from Claimant of Prophethood is also Kafir"

قال أنا رسول الله أو قال بالفارسية من پیغامبرم يريد به پیغام مى برم كفر. ولو أنه حين قال هذه الكلمة طلب منه غيره معجزة قيل كفر الطالب قال المتأخرون لو كان غرض الطالب تعجيزه لا يكفر.

(جامع الفصولين ص٣٠٣ ج٢ مطبعة أزهر ١٣٠٠هـ)

Somebody said, "I am a prophet", or said in Persian language, "I am a Paighamber" meaning thereby, "I am carrier of Allah's message", then he will become a kafir. If someone asked him for a miracle then the person who has asked so will also become a kafir. Later theologians have said that if his intent was to humble that claimant then he would not be deemed a kafir".

(Jame ul Fasulain, Vol. 2, p.303, Printed Azhar, Egypt, 1300 A.H.).

(5) Fiqah Shafa'i Mughni ul Muhtaj Sharah Minhaj

Ten types of Kafirs

In this book, which contains standard 'fatawa' of Fiqah Shafai, is written:

(أو) نفى (الرسل) بأن قال لم يرسلهم الله أو نفى نبوة نبى أوادعى نبوة

بعد نبينا صلى الله عليه وسلم أو صدق مدعيها أو قال النبي صلى الله عليه وسلم أسود أو أمرد أو غير قرشي أو قال النبوة مكتسبة أو تنال رتبتها بصفاء القلوب أو أوحي إلي ولم يدع نبوة (أو كذب رسولا) أونبيًا أو سبه أو استخف به أو باسمه أو باسم الله...... (كفر).

(مغني المحتاج ص١٣٥ ج٤)

"A person will become a kafir if (1) he rejects the Prophets and (2) says Allah, the Exalted, did not send them, or (3) negates the prophethood of some specific prophet, or (4) claims prophethood for himself after our holy Prophet صلى الله عليه وسلم or (5) affirms such a claimant's prophethood, or (6) says that our Prophet صلى الله عليه وسلم was نعوذ بالله dark-coloured, beardless and not a Qureshi, or (7) says that prophethood can be acquired or that status can be achieved through piety and purity of heart, or (8) says Allah's Revelation (Wahi) comes to him without laying any claim to prophethood, or (9) calls any prophet a liar and reviles him or scorns him, and (10) despises the name of Allah, the Exalted".

(Mughni ul Muhtaj, Vol. 4, p.135)

(6) Fiqah Hambali: Mughni Ibn Qudamah

Follower of Claimant of prophethood is also an apostate.

ومن ادعى النبوة أو صدق من ادعاها فقد ارتد لأن مسيلمة لما ادعى النبوة فصدقه قومه صاروا بذلك مرتدين وكذلك طليحة الأسدي

ومصدقوه--- وقال النبي صلى الله عليه وسلم لا تقوم الساعة حتى يخرج ثلاثون كذابون كلهم يزعم أنه رسول الله.

ومن سبَّ الله تعالى كفر سواءٌ كان مازحًا أو جادًّا وكذلك من استهزأ بالله تعالى أو بآياته أو برسله أو كتبه - قال الله تعالى: ﴿ولئن سألتهم ليقولن إنما كنا نخوض ونلعب قل أ بالله وآياته ورسوله كنتم تستهزئون لا تعتذروا قد كفرتم بعد إيمانكم﴾. وينبغي أن لا يكتفى من الهازئ بذلك مجرد الإسلام حتى يؤدب أدبًا يزجره عن ذلك فإنه إذا لم يكتف ممن سب رسول الله صلى الله عليه وسلم بالتوبة فممن سب الله تعالى أولى.

(مغنى ابن قدامة ص١١٢ ج١٠)

From *Mughni ibn Qudamah* which is standard 'Fatawa' of Fiqah Hambali: "A person becomes a 'murtad' or an apostate (i.e., renouncer of the Faith) if he claims prophethood for himself or testifies to a claimant's prophethood. Therefore the supporters of Musailma were adjudged apostates because they testified to Musailma's claim of prophethood. The same is true of Tulaiha Asadi and his followers. Prophet Muhammad صلى الله عليه وسلم declared that Resurrection will not take place until thirty liars have not come forward each one of whom will claim that he is Allah's prophet".

"Anybody who, (Allah forbid), abuses Him is a kafir even if he forgets at that moment what he is doing, or says so in a joke or in reality. That person is also kafir who makes fun of Allah the Exalted, or ridicules His Ayaat or His prophets or His

Books. Allah, the Exalted, says in the holy Quran: "And if you ask them they will say 'We were just amusing (ourselves) and jesting'. You ask them 'Were you jesting with Allah, His Ayaat and His Prophet? Don't make excuses. You have become kafir after accepting the (true) faith'."

"Therefore, a person who commits an act of derision should not be left to his (lip profession of) Islam only but should be punished and given a lesson and taught some wisdom as a deterrent lest he should relapse into this mischief. When penitence alone is not deemed adequate (exoneration) for saying indecent words against the holy Prophet صلی اللہ علیہ وسلم then the one who says arrogant words against Allah the Most High deserves punishment pre-eminently."

(Mughni Ibne ***Qudamah,*** *Vol. 10, p.112).*

(7) ***Al Sharah al Kabir Sharah ul Muqney*** which is a standard 'fatawa' of Hambali jurisprudence also contains the same passage word for word as quoted above from ***Mughni Ibne Qudamah.***

(Sharah Kabir on Hashiah Mughni, Vol. 10, p.111).

TO CONCLUDE

It stands proved in the above written lines, that (1) the holy Quran, (2) unbroken chain of "Mutawatir" Ahadith, (3) Juristic Verdicts and (4) Consensus of the Ummah vouch that the holy Prophet Muhammad صلی اللہ علیہ وسلم was the

terminator of the entire chain of venerable prophets with no exception (peace be on them). Therefore no person after him صلى الله عليه وسلم can be called a prophet in any meaning or sense and nobody can fix for himself a prophetic stance by his guile or guise. Consequently, he who does so or tries to do so or if anybody believes in the prophethood of that claimant, then such a person is a cast-off from the fold of Islam.

And this 'finality' of the holy Prophet صلى الله عليه وسلم is a status which is most dignified, an honour most distinguished and an esteem most high. It is therefore a grave insult to the holy Prophet صلى الله عليه وسلم if somebody is so insolent as to lay a claim to the line of prophethood.

Moreover, even if one stretches one's human imagination to the farthest end and presumes there is some prophet who has come in the world, he *should seek for a proof to substantiate his* hypothesis, i.e., whether or not this new-comer-of-the-prophet has been doctrinated with some fresh disciplines. If it is said that no new learnings were given to the new prophet; rather the same learnings were again revealed to him as had already been revealed to the holy prophet Muhammad, صلى الله عليه وسلم. that would be an inexplicable repetition. With the existing Prophetic learnings and the undiminishing Quranic reservoir of knowledge, such repetition by the "new prophet" should turn into a divine exercise in futility, whereas Allah the Exalted is absolutely above anything futile. And if the plea is that this later claimant to prophethood was specifically bestowed with such learnings as were not conferred upon the holy Prophet صلى الله عليه وسلم. then this is (Allah forbid) tantamount to (1) belittling doctrinal

learnings sent by Allah through the holy Prophet صلی اللہ علیہ وسلم (2) insinuating that the Quran Hakeem lacks completeness despite its declaration of being تبیانا لکل شیء (Charter encompassing the entire religious matters), and (3) hinting at the imperfection of the Islamic faith, thereby disbelieving in the Quranic verse اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ ("This day have I perfected your religion.") Such thoughts and actions heap worst indignity upon the holy Prophet صلی اللہ علیہ وسلم the glorious Quran and the religion of Islam.

Moreover, if just for the sake of argument, it is supposed that there is a prophet after our holy Prophet صلی اللہ علیہ وسلم then as a natural corollary it will become incumbent upon all to express allegiance to him and believe in whatever he says or does; and conversely disbelief in him will be deemed infidelity and 'Kufr'! — Otherwise what else could prophethood signify? Such supposition in effect amounts to insulting the holy Prophet صلی اللہ علیہ وسلم and finding fault with him to the extent that one who believes in him and his entire 'Deen' is deemed a 'Kafir' deserving Hell for ever. It would mean that even belief in the holy Prophet Muhammad . صلی اللہ علیہ وسلم would (Allah forbid) not be adequate to protect him from 'Kufr' and the Hell!

May Allah the Exalted grant all the Muslims His Graciousness to remain attached to the cloak of the holy Prophet Muhammad صلی اللہ علیہ وسلم

Wa aakhiru d'awana anilhamdu lillahi Rabbil Aalameen, Wa Sall Allahu Ta'ala Ala Khairi Khalqihi Saiyyidna Mahammad Wa Aalhi Wa Ashabihi Ajmaeen.

Muhammad Yusuf Ludhianvi



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QADIANIS* DEBASE THE ISLAMIC KALIMAH

○

(*QADIANIS, WHO CALL THEMSELVES "AHMADIS")

○

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بسم الله الرحمن الرحيم

الحمد لله وسلام على عباده الذين اصطفى

FOREWORD

According to the Qadiani doctrine every Qadiani; or "Ahmadi", as Qadianis unlawfully call themselves, has to believe firmly that : (نعوذ بالله)

(i) Mirza Ghulam Ahmad of Qadian is Rasulullah (Prophet of Allah) by means of reincarnation of the holy Prophet Muhammad صلى الله عليه وسلم who had a second birth in the person of Mirza Ghulam Ahmad.

(ii) The holy Prophet صلى الله عليه وسلم is NOT the last Prophet of Allah.

(iii) Mirza Ghulam Ahmad is better than and superior to the holy Prophet Muhammad. صلى الله عليه وسلم

(iv) The Prophethood of Muhammad صلى الله عليه وسلم is now abrogated.

(v) The Islam of the holy Prophet Muhammad صلى الله عليه وسلم is the Dead Religion.

(vi) Those who do not believe in Mirza Ghulam Ahmad of Qadian as Muhammad ur Rasulullah, are Kafir.

Full references supporting the above statements are given later on in this text.

Because of the above heretical and blasphemous beliefs of the Qadianis, the Muslims of the undivided India and Pakistan had been agitating and protesting against the Qadianis and demanding that the Qadianis should be declared as non-Muslims. As a result of a nation-wide movement in 1974 in Pakistan,

they were constitutionally declared to be non-Muslims. But the Qadianis still continued to call themselves as Muslim against the provisions of the Pakistan Constitution.

In April, 1984, therefore, an Ordinance was issued prohibiting their so-called Islamic activities and forbidding them to make use of the Islamic terms in respect of their religion and its activities.

The Qadianis have since started a new and nefarious campaign. They have installed sign-boards with Kalimah Tayyebah لا إله إلا الله محمد رسول الله at their places of worship, and individuals wear badges bearing the Kalimah. Further, the Qadianis ridicule the country by saying that in Pakistan the state of freedom is such as its citizen cannot even use the Kalimah. Some credulous persons have been taken in by the clever device and arguments of Qadianis. One may rightly ask these persons: Can a Pakistani Passport and National Identity Card be issued in favour of a foreign spy? Certainly the answer will be in the negative. Then, how can the Qadianis be permitted to cheat the Muslims of their Kalimah?

This article draws special attention of the reader to the fact that the Qadianis deem Mirza Ghulam Ahmad as Prophet incarnate through reincarnation, i.e., rebirth of the holy Prophet of Islam in Mirza Ghulam Ahmad's person. Thus they have rebelled against Islam and seceded from it. They have in fact given the pretender a place higher than that of the holy Prophet صلی اللہ علیہ وسلم

As stated in the beginning, the contents of this text are based on authentic Qadiani literature with references to the relevant book and page. We take full responsibility and do hereby declare that the sources are correct and authentic.

Finally we ask every right-minded person:

(i) Could the pretender Mirza Ghulam Ahmad Qadiani be called Muhammad ur Rasulullah?

(ii) Could he be regarded as occupying a higher position and being more accomplished than Muhammad ur Rasulullah صلی اللہ علیہ وسلم the true Prophet of Allah?

(iii) Could the Muslims tolerate for a moment such an outrageous insult to their holy Prophet صلی اللہ علیہ وسلم ?

(iv) Could the Muslims put up with further insult that in place of the holy Quran, the utterly false utterances of Ghulam Ahmad be taken as the basis of faith and salvation?

If the reader (especially a Muslim) agrees that all the above claims and activities on the part of the Qadianis are highly provocative to the Muslims all over the world and detrimental to the dignity of the holy Prophet of Allah, ... صلى الله عليه وسلم .. then it is for him/her to decide as to what steps he/she has to take in this regard. Obviously he/she has to support our cause whole-heartedly and condemn the contentions of the Qadianis.

QADIANIS' MUHAMMAD UR RASUL* ALLAH IS MIRZA GHULAM AHMAD HIMSELF

Mirza Ghulam Ahmad Qadiani claims that he himself is (نعوذ باللہ) Muhammad ur Rasul Allah.*

﴿مُحَمَّدٌ رَّسُولُ اللّٰهِ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾

(الفتح ۲۹:۴۸)

Translation:

"Muhammad is the Messenger of Allah. And those with him are stern against the unbelievers and merciful among themselves." *(Quran, Al Fath, 48:29)*

Mirza Ghulam Ahmad said:

"In this divine revelation (the Quranic verse quoted above), I have been named Muhammad as well as "Rasul" (the Messenger of Allah.)"

(Ek Ghalati Ka Izala, p. 3; Roohani Khazain Vol. 18, p. 207)

**Wherever 'Muhammad ur Rasul Allah' appears in this text, it should be pronounced as 'Muhammad ur Rasulullah'*

THE SO-CALLED TWO PROPHETIC APPOINTMENTS OF MUHAMMAD UR RASUL ALLAH

The reason why the Qadianis deem Mirza to be Muhammad ur Rasul Allah is that according to the Qadiani belief *"Khatam un Nabieen"* (the last of the Prophets صلى الله عليه وسلم) had been ordained to be born in the world twice. First he was born in Makkah al Mukarramah as Muhammad. For the second time, according to the Qadianis, he was reincarnated in Qadian as Mirza Ghulam Ahmad Qadiani(!) In other words, the spirituality of Muhammad صلى الله عليه وسلم along with his prophetic accomplishments allegedly appeared a second time in the incarnation of Mirza. And we quote:

> *"And know that just as our holy Prophet صلى الله عليه وسلم was born in the fifth thousand (i.e. the sixth century of the Christian era), in the same way he was reborn in the end of the sixth thousand (i.e. the 13th century Hijra) in the incarnation of the promised Masih" (i.e. Mirza Ghulam Ahmad of Qadian).*
>
> ***(Khutba-e-Ilhamiah, p. 180, Roohani Khazain, Vol. 16, p. 270).***

> "The holy Prophet صلى الله عليه وسلم had two births as Prophet. In other words, we may say that it was promised that the holy Prophet صلى الله عليه وسلم would be born in the world once more reincarnated and this was fulfilled by the incarnation of the promised Masih and the promised Mahdi" (in Mirza of Qadian).
>
> ***(Tuhfa-e-Golravia, p. 94; Footnote; Roohani Khazain, Vol. 17, p. 249).***

MIRZA OF QADIAN CLAIMED TO BE THE SAME AS MUHAMMAD UR RASUL ALLAH

According to the Qadiani belief Muhammad ur Rasul Allah صلى الله عليه وسلم with all his excellence was reincarnated in Mirza in Qadian. As such the entity of Mirza of Qadian is (نعوذ بالله) the same as the entity of Muhammad ur Rasul Allah. Mirza has said:

> "And Allah bestowed upon me the bounty of the holy Prophet and made it perfect, and He drew towards me the kindness ana generosity of that merciful Prophet, so much so that my entity became his entity. Thus he who joins my Jamaat really becomes one of the "Sahabah" of my chief who was better than all the Prophets. It is not hidden from those who have the ability to think that this is what the words "others of them" mean. The person who makes a difference between me and Mustafa has neither seen me nor recognized me." *(Khutba-e-Ilhamiah, p. 171, Roohani Khazain, Vol. 16, pp. 258-259).*
>
> "Owing to total resemblance no duality whatsoever existed between the promised Masih (Mirza of Qadian) and the holy Prophet so much so that even the entities of the two are virtually one entity. Mirza of Qadian himself said, "Till my being became his incarnate." *(See Khutba-e-Ilhamiah, page 171).* There is also a Hadith that the holy Prophet said: 'The promised Masih will be buried in my grave,' which means that I am that person, i.e., the promised Masih is nothing separate from the holy Prophet; he is rather the same who will be reincarnated in the world .... Is there any doubt, in such a situation

that Almighty Allah has reincarnated Muhammad in Qadian."

(Kalimatul Fasl, pp. 104-105. Mirza Bashir Ahmad, published in the Review of Religions, Qadian, March and April, 1915).

"Blessed is the head of the fourteenth century whence he descended like the moon through darkness.

"Muhammad has now come reincarnated as Ahmad Mujtaba to cure the (Muslim) Ummah.

"The reality of the rebirth of Muhammad became manifest to us when Mirza issued as Mustafa (Muhammad) incarnate."

(Akhbar-al-Fazl, Qadian, dated 28th May, 1928).

"O my dear! O my soul! the Prophet of Qadian! I offer my life and being for thee, O Prophet of Qadian! "In the first birth as Prophet thou wert Muhammad though now thou art Ahmad incarnate! Quran has again been revealed to thee, O Prophet of Qadian!"

(Akhbar-al-Fazl, Qadian, dated 16th October, 1922).

MIRZA OF QADIAN CLAIMED THAT HE POSSESSED ALL THE VIRTUES AND EXCELLENCE OF MUHAMMAD UR RASUL ALLAH

Once the belief was fabricated that the being of Mirza is exactly the being of Muhammad ur Rasul Allah and that it is Muhammad ur Rasul Allah himself who was reincarnated in Qadian as Mirza, then it must also be alleged that all the accomplishments and distinctions of Muhammad ur Rasul Allah were transferred to Mirza. Mirza has said:

> "When I am the holy Prophet incarnate and when all the accomplishments of Muhammad including the prophethood of Muhammad are reflected by reincarnation on the mirror of my shadiness*, then who is the man who has claimed prophethood in a separate being?"

(Ek Ghalati Ka Izala, p. 8; Roohani Khazain, Vol. 18, p. 212).

> "The entity of the promised Masih (Mirza of Qadian), in the sight of Allah is the entity of the holy Prophet صلی اللہ علیہ وسلم In other words, in the records of Allah there is no duality or difference between the promised Masih and the holy Prophet صلی اللہ علیہ وسلم Rather they both share the same eminence, the same rank, the same status and the same name. Although

"the mirror of my shadiness!" What a humbug to bamboozle simple Muslim masses into believing confusedly in Mirza's incarnation as Prophet Muhammad صلی اللہ علیہ وسلم !

verbally they are two, yet in reality they are one and the same".

(Al-Fazl, Qadian, Vol. 3, No. 37, dated 16th September, 1915, as cited in Qadiani Mazhab, page 207, 9th Edition, Lahore).

"In the previous article published in *Al-Fazl*, dated 16th September by the grace of Allah, I have proved that the promised Masih (Mirza of Qadian) is the reincarnation of the holy Prophet صلی اللہ علیہ وسلم in the matter of birth, place, name, work, and status. Or, you may say that just as the holy Prophet صلی اللہ علیہ وسلم was born in the fifth thousand, in the same way he has now been reincarnated in the promised Masih (Mirza of Qadian) along with his entire accomplishments."

(Al-Fazl, dated 28th October, 1915, as cited in Qadiani Mazhab, page 209, Ninth Edition, Lahore).

MIRZA OF QADIAN CLAIMED THAT HE WAS "KHATAMUN NABIEEN," i.e., THE LAST OF THE PROPHETS OF ALLAH

According to the Qadiani belief, the "Qadiani - based" birth of Muhammad ur Rasul Allah as a prophet took place in the incarnate *autar*, Mirza of Qadian. And as he became incarnate Muhammad ur Rasul Allah, then Mirza becomes *"Khatam un Nabieen,"* too!

Mirza says:

"I have told so many times that according

to the verse: "And others of them* ...." I am incarnate "Nabi Khatamul Ambia" (the last of the Prophets). Twenty years ago God named me in Braheen-e-Ahmadia "Muhammad" and "Ahmad" and declared that I am incarnate holy Prophet صلی اللہ علیہ وسلم

(Ek Ghalati Ka Izala, p. 8; Roohani Khazain Vol. 18; p. 212)

"Blessed is he who has recognized me. Of all the paths of God I am the last path, and of all His lights I am the last light. Unfortunate is he who forsakes me, because without me all is darkness."

(Kashti-e-Nooh, p. 56; Roohani Khazain, Vol. 19, p. 61).

MIRZA OF QADIAN CLAIMED THAT HE WAS "AFZAL UR RUSUL", i.e., THE BEST OF THE PROPHETS OF ALLAH

"Many thrones descended from the heaven but thy throne has been placed the highest".

(Mirza's "Revelation" as cited in Tazkirah, Second Edition, page 643).

"The various accomplishments which were bestowed upon all other Prophets were concentrated in a greater degree in the holy Prophet. All those accomplishments have been conferred on me through the holy Prophet's reincarnation in me. That is why I bear the

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"By the words آخرین منہم (and others of them ....) Mirza Qadiani has concocted the false meaning as "the prophet to come later", whereas the verse simply means that the holy Prophet صلی اللہ علیہ وسلم come not only for the unlettered people of Arabia but he is also prophet for all the people who will be born till the Resurrection.

names of Adam, Ibrahim, Moosa, Nooh, Daud, Yusuf, Sulaiman, Yahya, Isa, etc. All the previous Prophets were the incarnations of special attributes of the holy Prophet but I am the reincarnation of all the attributes of the holy Prophet".

(Malfoozat-e-Mirza ,Vol. 3, page 270).

MIRZA OF QADIAN CLAIMED TO BE THE PRIDE OF ALL MANKIND

The *Al-Fazl* Daily of Qadian challenges the Muslims, saying:

"O you who are called Muslims! If you really desire Islam's victory and invite the rest of the world to join you, then first come yourselves to the true Islam (i.e. the Islam of the Muslims is, God forbid, *false! -Compiler)* which is available through the promised Masih (the Qadiani Mirza). It is under his auspices that today the roads to goodness and righteousness are open. By following him alone can man reach the desired goal of success and salvation. He is the reincarnation of the same pride of all mankind, (Muhammad), who had his first birth thirteen centuries ago as mercy for the worlds."

(Al-Fazl, Qadian, dated 26th September, 1915, as cited in Qadiani Mazhab, pages 211-212, Ninth Edition, Lahore).

MIRZA OF QADIAN CLAIMED THAT HE WAS SUPERIOR TO THE FIRST-BIRTH MUHAMMAD UR RASUL ALLAH

Not satisfied with the claim made in the preceding excerpt, the Qadianis believe that Allah's Messenger Muhammad's Qadiani reincarnation which took the form of Mirza Qadiani, was superior to the Prophet's first birth in Makkah.

Mirza says:

"One who denies that the ordainment of the Prophet عليه السلام is related to the 6th thousand as it was related to the 5th thousand, denies the truth and the mandate of the Quran. The truth is that the spirituality of the (reincarnated) holy Prophet صلى الله عليه وسلم at the end of the 6th thousand, i.e., these days, is much stronger, more complete and severe than in those early years. Rather it is like the fourteenth (moonlit) night."

(Khutba-e-Ilhamiah, page 181; Roohani Khazain, Vol. 16, pp. 271-272).

IMPORTANCE OF "KHUTBA-E-ILHAMIAH"

The preceding extract is from Khutbae Ilhamiah which the Qadianis deem to be divine revelation. Mirza Bashir Ahmad, M.A., writes:

"It is worth remembering here that *Khutbae Ilhamiah* as its name indicates, is that address which was conferred upon the

promised Masih by God in the form of a miracle. So this book should not be taken as an ordinary book, because its every sentence has the characteristic of divine inspiration. Then on page 171 of this very book *"hazrate aqdas"* (Mirza) says: "He who makes a difference between me and Mustafa has neither seen me nor recognized me." Similarly it is written on page 181: "One who denies that the ordainment of the Prophet علیہ السلام is related to the 6th thousand as it was related to the 5th thousand, denies the truth and the mandate of the Quran. The truth is that the spirituality of the [reincarnated] holy Prophet صلی اللہ علیہ وسلم at the end of the 6th thousand, i.e. these days, is much stronger, more complete and severe than in those early years." It is clear from these references that the promised Masih was not a man of ordinary status. But among the *Ummat-e- Muhammadia* in consideration of his rank he has surpassed all *(including even the "first-birth Muhammad ur Rasul Allah" himself. — Compiler.)*

(Kalimatul Fasl, pages 130-131, as cited in the Review of Religions, March-April, 1915.)

"O dear ones! Our Imam in this world is Ghulam Ahmad in 'Darul Aman' (the house of security, Qadian).

"Ghulam Ahmad is the 'Arsh" (throne) of 'Rabbe Akbar' (the Great Nourisher), as if his house is in La Makan (place which knows no bounds).

"Ghulam Ahmad is the real 'Rasul Allah' (Prophet of Allah). He has been elevated among mankind and the jinn.

"Muhammad has been reincarnated among us: Now greater is he than his first [birth] in his dignity.

"O Akmal, if anyone longs to see Muhammad, he should see Ghulam Ahmad in Qadian." (!)

(Akhbar Badr, Qadian, dated 25th October, 1906).

THE SIMILE OF "THE NEW MOON" USED FOR THE HOLY PROPHET صلی اللہ علیہ وسلم AND THAT OF "THE FULL MOON" USED FOR MIRZA OF QADIAN

The superiority of the Qadiani incarnation has been expressed in yet another style; viz. During the Makki birth of the holy Prophet صلی اللہ علیہ وسلم Islam was like the crescent in which there is no light but in his so-called Qadiani reincarnation, Islam became lighted and illuminated like the full moon.

Mirza said:

"And Islam started like the crescent which was destined ultimately to become in the later ages the full moon (of the 14th night) by the command of God. Thus Allah's Wisdom willed that Islam should assume the form of the full moon in that century which should resemble the full moon by way of counting." (i.e. in the 14th century).

(Khutba-e-Ilhamiah, page 184; Roohani Khazain, Vol. 16, p. 275).

"To declare those who denied the holy Prophet in his first birth as Kafirs and outside the fold of Islam, but to regard the deniers of his second birth as Muslim is an insult to the Prophet and a joke against the signs of Allah, although the promised Masih has, in *Khutba-e-Ilhamiah*, compared the mutual relation between the first and the second births of the holy Prophet to the relationship between the crescent and the full moon."

(Akhbar Al-Fazl, Qadian, Vol. 3, No. 10, dated 15th July, 1915, as cited in Qadiani Mazhab, page 262).

GREATER MANIFEST VICTORY

In order to express the superiority of Mirza it was claimed that the manifest victory achieved by the Mirza was greater than the manifest victory of the holy Prophet صلی اللہ علیہ وسلم Thus Mirza said:

"It is apparent that the time of manifest victory of the era of the holy Prophet has expired, and the second victory which was to be much greater and clearer than the first one had yet to be achieved. It was ordained that its time should fall during the times of the promised Masih "(Mirza Qadiani)."

(Khutba-e-Ilhamiah, pages 193-194; Roohani Khazain, Vol. 16, p. 288).

THE SO-CALLED BEGINNING AND PERFECTION OF MIRZA'S SPIRITUAL EXCELLENCE

It was also claimed that the era of the Makki birth of the holy Prophet صلی اللہ علیہ وسلم. was only the first step in his progress of spiritual attainments, whereas the era of his Qadiani reincarnation represents the highest pinnacle of his spiritual development. Thus it is said:

> "The spirituality of our holy Prophet صلی اللہ علیہ وسلم. was conceived during the 5th thousand [i.e. the Makki birth] with its precise attributes and that period was not the climax of his spirituality's development. It was rather the first step to the highest pinnacle of its perfection. Thereafter this spirituality manifested itself in its full glamour during the 6th thousand, i.e., [his rebirth in Qadian] at the present time."
>
> *(Khutba-e-Ilhamiah, page 177; Roohani Khazain, Vol. 16, p. 266).*

THE SO-CALLED SUPERIOR MENTAL DEVELOPMENT OF MIRZA

It is also claimed that the mental development of Mirza of Qadian was superior to that of the holy Prophet صلی اللہ علیہ وسلم Thus it is said:

> "The mental development of the promised Masih (i.e. the Mirza of Qadian) was higher than that of the holy Prophet صلی اللہ علیہ وسلم. And this is only a part of the superiority which the promised Masih has over the holy Prophet. The

mental faculties of the holy Prophet could not manifest fully owing to the deficiency of civilization; although the ability existed. They have now manifested themselves fully through the promised Masih by virtue of the advancement of civilization."

(Review, May 1929, as cited in Qadiani Mazhab, page 266, ninth edition, Lahore)

MIRZA TERMED RECITERS OF KALIMAH OF MUHAMMAD OF ARABIA صلی اللہ علیہ وسلم AS KAFIR(!)

When it is admitted, according to the Qadiani belief, that the Qadiani Mirza is (God forbid) superior to Muhammad of Arabia صلی اللہ علیہ وسلم in dignity then it must also be necessary to believe that those who recite the Kalimah of Muhammad Arabi Rasul Allah صلی اللہ علیہ وسلم are not Muslims. In other words. the Kalimae Tayyibah, لا إله إلا الله محمد رسول الله without belief in the Qadiani Mirza becomes false. Thus it is said:

"The point is now quite clear. If it is 'Kufr' to deny the gracious Prophet it must also be 'Kufr' to deny the promised Masih, because the promised Masih is in no way a separate being from the gracious Prophet; rather he is the same [Muhammad incarnate]. If anyone is not deemed a Kafir for denying the promised Masih, then anyone else who denies the gracious Prophet also cannot be considered a Kafir. How is it possible that denying him in his

first birth as Prophet should be regarded as Kufr, but denying him in his (reincarnated) second birth as prophet should not be regarded as Kufr, when, as claimed by the promised Masih, his (Mirza's as Muhammad incarnate) spiritual attainment is stronger, complete and severe."

(Kalimatul Fasl, pages 146-147, as cited in the Review of Religions, dated March-April 1915).

"Any person who believes in Moses but does not believe in Christ, or believes in Christ but does not believe in Muhammad, or believes in Muhammad but does not believe in the promised Masih, is not only a Kafir, but a 'pakka' (confirmed) Kafir, and (he is) out of the fold of Islam."

(Kalimatul Fasl, page 110, by Mirza Bashir Ahmad, M.A.)

"The Ahmadi movement bears the same relationship to Islam as Christianity bears to Judaism."

(Muhammad Ali Lahori Qadiani cited from Mubahasah Rawalpindi, page 240).

"All such Muslims as did not swear allegiance to the promised Masih (Mirza Ghulam Ahmad of Qadian), even though they did not hear the name of the promised Masih, are Kafir and debarred from the fold of Islam."

(Aiena-e-Sadaqat, page 35, by Mirza Mahmud Ahmad Qadiani).

"It is incumbent upon us that we should not regard non-Ahmadis as Muslims, nor

should we offer prayers behind them, because according to our belief they deny one of the prophets of Allah. This is a matter of faith. None has any discretion in this."

(Anwar-e-Khilafat, page 90, by Mahmud Ahmad Qadiani).

THE SO-CALLED QADIANI KALIMAH

It also became necessary in the Qadiani strategy to include the Qadiani Mirza in the meaning of the Qadiani Kalimah: لا إله إلا الله محمد رسول الله Thus it is said:

"As a result of the birth of the promised Masih (the Qadiani Mirza) a difference has cropped up (in the meaning of the Kalimah). Before the birth of the promised Masih (the Qadiani Mirza) in the world as a prophet, the words محمد رسول الله (Muhammad ur Rasul Allah) included in their meaning only such prophets as had preceded him; but after the incarnation of the promised Masih (the Qadiani Mirza) in the world as a prophet, one more prophet has been added to the meaning of محمد رسول الله (Muhammad ur Rasul Allah). Therefore on account of the incarnation of the promised Masih the Kalimah لا إله إلا الله محمد رسول الله God forbid, does not become abolished; it rather shines more brightly. *(Because Mirza Qadiani, the prophet of higher rank, has entered the meaning of Kalimah! Ha, without Mirza, this Kalimah remained meaningless, useless and false! That is why those who recite this Kalimah without including Mirza therein are 'Kafir', rather 'pakka Kafir'!—Compiler).* In short, the same Kalimah is (effective) even now for embracing

Islam, with the only difference that the incarnation of the promised Masih (Mirza Qadiani) has added one more prophet to the meaning of محمد رسول الله.... (Muhammad ur Rasul Allah)."

(Kalimatul Fasl, page 158, by Mirza Bashir Ahmad Qadiani).

In short, the Qadiani Religion has retained the same words of the Kalimah but the Qadiani belief has changed the meaning of the Kalimah. In the Kalimah of the Muslims محمد رسول الله Muhammad ur Rasul Allah means Muhammad of Arabia صلی اللہ علیہ وسلم but in the Qadiani Kalimah محمد رسول الله means Mirza Qadiani as Muhammad incarnate, reborn in the world as a prophet for the second time.

Thus it is said:

"Moreover, even if we accept by supposing the impossible that the sacred name of the gracious Prophet has been included in the sacred Kalimah because he is the last of the Prophets, even then there is no harm and we do not need a new Kalimah because the promised Masih is not a separate entity from the gracious Prophet as he (Mirza) himself says: "My being is exactly the being of Muhammad ur Rasul Allah." Also, "One who discriminates between me and Mustafa has neither recognized me nor seen me." And the reason for this is Allah Almighty's promise that He would reincarnate "Khatam un Nabieen" in this world once more as a prophet as is evident from the verse* "And others of them..... Thus the promised Masih (Mirza of Qadian) is himself Muhammad ur

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*Please see footnote on page 87

Rasulullah, who has been incarnated in the world again to spread Islam. We do not, therefore, need any new Kalimah. Albeit, a new Kalimah would have been necessary, if some other person had been reincarnated instead of Muhammad ur Rasul Allah. So contemplate!"

(Kalimatul Fasl, page 158).

QADIANI BELIEF: PROPHETHOOD OF MUHAMMAD STANDS ABROGATED AND HIS KALIMAH STANDS CANCELLED

A little thought on the above-cited passages makes it quite clear that not only do the Qadianis consider Mirza Ghulam Ahmad to be a Prophet and Messenger (of Allah) but they also consider Mirza of Qadian a complete incarnation of محمد رسول الله and as such recite his (Mirza's) Kalimah. They consider as Kafirs all those who recite the Kalimah of Muhammad of Arabia صلى الله عليه وسلم This proves that for the Qadianis the Kalimah of Muhammad of Arabia صلی اللہ علیہ وسلم stands cancelled.

If we look more closely into the issue we shall find that according to the Qadiani belief — like that of the Bahais — the period of the Prophethood and Apostleship of Muhammad of Arabia صلى الله عليه وسلم has expired and it stands repealed for all practical purposes, because according to the Qadiani belief the basis of salvation lies in obeying the Qadiani Mirza only. So Mirza said:

"Say to them: if you love God then come

and obey me so that God also may love you."

(Mirza Qadiani's "revelation" as cited in Haqiqatul Wahi, Page 79/82, Lahore, 1952; Roohani Khazain. Vol. 22, p. 82. Also see pages 46, 62, 81, 182, 205, 277, 360, 363, 378, 395, 495, 630, 634, in Tazkirah, 2nd Edition).

"In *Braheen-e-Ahmadia*, God has called me by the name of Ibrahim, as He said: *

سلام على إبراهيم صافيناه ونجيناه من الغم واتخذوا من مقام إبراهيم مصلى ....

"This means: Salutation on Ibrahim (i.e. this humble man [Mirza]). We truly made friends with him and saved him from every sorrow. And O ye who follow, let the place of Ibrahim's footsteps be the place of your prayers. That is, obey completely so that you may attain salvation."

(Arbaeen, Vol. 3, pp. 30-31; Roohani Khazain, Vol. 17, p. 420).

"As regards the assertion وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى this is a verse of the holy Quran. Here it means: Perform your prayers and hold beliefs on the pattern of Ibrahim (i.e. Mirza Qadiani) who has been sent, and mould yourself on his model in every matter."

(Arbaeen, Vol. 3, p. 31; Roohani Khazain, Vol. 17, p.42).

**This is not a Quranic verse but one of the many "verses" concocted by the fertile mind of Mirza in slipshod Arabic.*

"Similar is the verse واتخذوا من مقام ابراهيم مصلى which contains a hint that at a time when the Ummat-e-Muhammadia will become divided into many sects, then during the last era an Ibrahim (i.e. Mirza Qadiani) will be born and out of all the sects, the sect which follows this Ibrahim, (i.e. Mirza!), will be saved."

(Arbaeen, Vol. 3, page 32; Roohani Khazain, Vol. 17, p. 421).

"My teachings contain orders as well as prohibitions and renovation of important injunctions of the Shari'at. For this reason God has named my teachings and the 'wahi' (revelation) that comes to me as a 'boat'. Thus see, God has declared my 'wahi', my teachings and allegiance with me to be Noah's Ark and the basis of salvation for all human beings. Let he who has eyes may see and he who has ears may hear."

(Arbaeen, Vol. 4, footnote on page 6; Roohani Khazain, Vol. 17, p. 435).

Thus obedience to Mirza Qadiani's prophethood, teachings, 'wahi' and his renovated Shari'at is allegedly the only basis for salvation for all mankind. This only means, that the Shari'at of Muhammad of Arabia صلی اللہ علیہ وسلم , his teachings and 'wahi' are no longer the basis of salvation. In other words, Mirza's incarnation has rendered all these useless, suspended and abolished!

THE PRE-MIRZA ISLAM IS THE 'DEAD RELIGION'

The above-cited quotations confirm beyond a shadow of doubt that in the opinion of the Qadianis, Islam without the Qadiani Mirza is dead. So it is said:

"Probably in the year 1906, at the proposal of Khwaja Kamaluddin, Moulvi Muhammad Ali entered into an agreement with the Editor of *Akhbar-e-Watan* to the effect that the *Review of Religions* would publish no articles about the (Qadiani) sect; it would only publish general articles on Islam and the Editor of the *Watan* would propagate in his paper for the assistance of the Journal, *Review of Religions*. The promised Masih disapproved this proposal and it was strongly opposed by the Jamaat also. Hazrat Sahib said: 'Will you present *dead Islam* before the world by excluding me'?"

(Zikr-e-Habib by Mufti Muhammad Sadiq Qadiani, page 146, First Edition, Qadian).

"We believe that a religion which does not have the chain of prophethood *(as in Islam—Compiler)* is a dead religion. We call the religions of the Jews, the Christians and the Hindus dead only because now there are no prophets in them. If this were the position in Islam too, we would be no more than mere *story-tellers*. Why do we regard it superior to other religions? It must have some distinction."

(Malfoozat-e-Mirza, Vol. 10, page 127).

"During the lifetime of the promised

Masih (Mirza Qadiani), at the proposal of Moulvi Muhammad Ali and Khwaja Kamaluddin, the Editor of *Akhbar-e-Watan* started a fund-collecting scheme in 1905 for the purpose of sending copies of the *Review of Religions* to foreign countries, on the condition that it should not contain the name of the promised Masih (Mirza Qadiani). But 'hazrate aqdas' (Mirza Qadiani) rejected this proposal saying: 'Will you present *dead* Islam by excluding me?' Thereupon, the Editor *Watan* announced the closure of this fund-collecting scheme."

(Al-Fazl, Qadian, Vol. 16, No. 32, dated 19th October, 1928, as cited in Qadiani Mazhab, pages 461-462).

QADIANIS DENOUNCE ISLAM AS THE 'CURSED, SATANIC AND CONTEMPTIBLE' RELIGION

According to the Qadiani belief, the Religion of Islam, without the prophethood of Mirza Qadiani, is only a *'collection of tales'*; it is a *'cursed, satanic and contemptible religion'*.

"That religion is no religion and that prophet is no prophet by following whom a man does not come so close to God as to be honoured with divine conversation *(i.e. Prophethood—Compiler)*. That religion is cursed and contemptible which teaches that human progress depends only on a few narrated anecdotes *(i.e. the Shari'at-e-Muhammadia which is narrated from the holy Prophet*

صلی اللہ علیہ وسلم _Compiler) and that the *'wahi'* has lagged behind instead of going ahead .... Hence such a religion deserves to be called *satanic* rather than divine." *(i.e. Islam of the holy Prophet* صلی اللہ علیہ وسلم *is, God forbid, Satanic. —Translator).*

(Zamima-e-Braheen-e-Ahmadia, Part V, pages 138-139; Roohani Khazain, Vol. 21, p. 306).

QADIANI ARROGANCE

"How absurd and false it is to believe that after the holy Prophet صلی اللہ علیہ وسلم the door of the divine *'wahi'* has been closed for ever and there is no hope of it in the future till the Day of Resurrection — only worship tales. Can a religion having no direct trace of Almighty Allah be called a religion? I say, by Almighty God, that in this age there is no one more disgusted than myself with such a religion. *(There is no doubt about this.— Compiler). I* name such a religion as *satanic religion,* not divine (religion)."

(Zamima-e-Braheen-e-Ahmadia, Part V, page 183; Roohani Khazain, Vol. 21, p. 354).

The above-cited incontrovertible proofs indicate beyond the slightest doubt that Qadianism is an entirely different religion from Islam. The reality of the Qadiani religion is that if you accept the Qadiani Mirza as Prophet then it is all right, otherwise the Religion of Islam is abused as being dead, cursed, satanic and contemptible, and the Prophethood and Apostleship of Muhammad صلی اللہ علیہ وسلم too is denied. May not Almighty Allah deprive anyone of Wisdom and Faith!



DIFFERENCE BETWEEN MUSLIMS AND QADIANIS

(Highlighting the Difference between Qadianis and Other Unbelievers)

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FOREWORD

By the Translator

This publication will vindicate the enormity of the Qadiani mischief. I appeal to you to read it carefully and dispassionately and then decide for yourself what you can do to curb the perfidy of Qadianiat.

I appeal to every Muslim, who desires Allah's Prophet Muhammad صلی اللہ علیہ وسلم *to intercede for him on the Judgement Day, to cooperate with Aalami Majlise Tahaffuze Khatme Nubuwwat in raising aloft the banner of Khatme Nubuwwat.*

I beseech every Muslim to display his sense of honour against the Qadianis.

I invite every Muslim to rise and offer whatever sacrifice he can for this cause.

K. M. Saleem

بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

GENTLEMEN!

I want to tell you briefly how Qadianis differ from other 'Kafirs'. But before I do so, I shall answer a question which is in the minds of some of our brothers.

THE QUESTION (in three parts):

Firstly: Why is it that an organization called Aalami Majlise Tahaffuze Khatme Nubuwwat has been set up, specifically aiming to pursue Qadianis to whichever part of the world they go and expose them by Allah's help and with the cooperation of Muslim brethren when there are other non-Muslims also in the world, such as Jews, Christians, Hindus, Sikhs, Buddhists, etc?

Secondly: Why is there no such organization against any other 'Kafir' community?

Thirdly: What was the reason for such stalwarts of Islam as Imam-ul'asr Muhammad Anwar Shah Kashmiri, Sheikh-ul-Islam Maulana Muhammad Yusuf Binnori, Ameer-e-Shariat Ataullah Shah Bukhari, and Hazrate Aqdas Maulana Mufti Mahmood, (Allah's mercy on all of them), to have

attached so much importance to counter the 'Kufr' of Qadianis that it was considered necessary to establish an organization, on an international level, namely Aalami Majlis-e-Tahaffuz-e-Khatme Nubuwwat?

ANSWER:

Before I answer, I sum up the question which in short is: What distinguishes a Qadiani from other Non-Muslims?

First I lay before you an example:

You know that wine is prohibited in Shari'at. Drinking wine, manufacturing and selling it are all prohibited, i.e., 'Haram.' Similarly, you know that a pig is filthy and impure. Selling its meat which is called pork and its eating, giving or conveying are absolute prohibitions, i.e., 'Harame Mutlaq.' Everyone is aware of these precepts.

Now imagine a situation: A man sells wine and calls it wine. Another man also sells wine but pastes a label of 'Zam-Zam' on the bottle, i.e., he is selling wine under the name of 'Zam-Zam'. Both persons are criminals but who is a greater criminal? You know the answer.

Take another example: There is a butcher who is selling pork. He sells it as such. Clearly he says this is pork. Whosoever wants to buy may buy it. Certainly he is a criminal in Shari'at for selling pork. Against this is a person who sells pork but calls it mutton. Now both these persons have committed a crime in Islamic Law; but sky-high is the difference in the nature of the offence between

the two. One sells 'Unlawful,' i.e., 'Haram' calling it 'Unlawful,' Haram. The other sells 'Unlawful' Haram, calling it 'Lawful', i.e. 'Halal.' Anybody, unawares, could fall into his trap and eat 'Unlawful-Haram' pork thinking it to be 'Lawful-Halal' mutton.

Thus the difference between a butcher selling pork as mutton and a butcher selling pork as pork is precisely the difference between a Qadiani and other Non-Muslim such as Jew, Christian and Hindu, etc. 'Kufr' is 'Kufr' in both cases because it is negation of Islam. But 'Kafirs' of the world do not put label of Islam on their 'Kufr' and do not propagate their 'Kufr' as Islam. A Qadiani, on the other hand, puts a label of Islam on his 'Kufr' and deceives Muslims by saying this is Islam.

CATEGORIES OF 'KAFIRS'

So far I have spoken to you in general terms. I shall explain the theology.

'Kufr' is of several kinds but three are very obvious:

First: The 'Kafir' who is undoubtedly a 'Kafir.'

Second: That 'Kafir' who is 'Kafir' from inside but pretends as Muslim from outside.

Third: That 'Kafir' who tries to label his 'Kufr' as Islam.

Category No. 1:

Jews, Christians, Hindus, etc., are

unmistakably and undoubtedly 'Kafirs.' The Polytheists (Mushrikeen) of pre-Islamic Makkah were also included in this category. All of them are openly Kafirs.

Category No. 2:

In the second category are 'Hypocrites' (Munafiqeen) who recite لا إله إلا الله محمد رسول الله with the tongue but hide 'Kufr' in their hearts. In their case, Allah, the Exalted, proclaims:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللهِ

"When Hypocrites come to you they say, "We believe in you as Allah's Prophet."

وَاللهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

"And Allah knows that you are certainly Allah's Prophet."

وَاللهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

"And Allah testifies that Hypocrites are perfect liars."

Thus the 'Kufr' of 'Hypocrites' (Munafiqeen) is greater than that of normal 'Kafirs' because by reciting Kalimah Tayyiba لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ they add lies to 'Kufr.'

Hazrat Imam Shafai, (Allah's mercy on him), used to say about Ibrahim bin Ulayya: "I am his opponent, so much so, that I shall oppose him even if he recites لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ

It means that some persons are so compulsive liars that they lie even in 'Kalimah Tayyiba' because their 'Kalimah' is a show of falsehood.

Category No. 3:

The 'Kufr' of the third category exceeds the 'Kufr' of the second category because their offence is that they call their 'Kufr' as Islam. They present pure 'Kufr' in the nomenclature of Islam by twisting the verses of the holy Quran, the sacred 'Ahadith' of the Prophet صلی اللہ علیہ وسلم the statements of his Companions and sayings of revered saints in order to prove their 'Kufr' as Islam. Such men are called *zindiq* (Dualist-infidels) in Shari'at terminology.

To sum up, the three categories are Unbelievers; (Kafir); Hypocrites: (Munafiq); and Dualist-Infidel: (Zindiq).

'Kafir' (Unbeliever) is a person who does not believe in Allah and the Prophet صلی اللہ علیہ وسلم neither outwardly nor inwardly. 'Munafiq' (Hypocrite) is a person who hides 'Kufr' in his heart and his recitation of 'Kalimah' is false. He is a pretender. 'Zindiq' (Dualist-Infidel) is a person who gilt-edges his 'Kufr' with the gold of Islam and tries to present it as real Islam.

WHO IS AN APOSTATE

An apostate (Murtad) is a person who abandons Islam. A precept should be understood here which is recorded in the books. All the four schools of 'Fiqah' unanimously agree that in case of an apostate (Murtad), Shari'at allows him three days to enable him to remove his doubts. All possible efforts should be made to clarify his doubts. If he understands and re-enters Islamic fold, well and good; otherwise he should be got rid off. This precept is known as 'killing of apostate' (Qatl-e-Murtad).

None of the Imams differs on this issue. Laws of all civilised countries and governments award death punishment to rebels. As apostate is a rebel of Islam, therefore apostasy (Irtidad) is punishable with death.

CONCESSION OF SHARI'AT FOR APOSTATE

Islamic Shari'at offers a concession to its rebels while laws of the world do not do so. They must put their traitors to death even if they beg for mercy after their arrest and award of sentence.

Take the example of a rebel of any modern government. He may repent, beg to be excused or vouch for good behaviour a hundred times, assuring the government that in future he will never resort to revolt; still he will not be heard. The capital sentence will be executed on him. His repentance will be unacceptable. At no cost will he be excused.

But Islamic Shari'at Law gives a concession to its rebel. The Apostate (Murtad) is allowed three days to think over. He is advised to withdraw and renounce his apostatic stance. If he assures for future and is repentant, he is not punished. In spite of this humane concession afforded by Shari'at, Non-Muslims criticise the Islamic punishment.

It is a matter of surprise that there are no objections to the hanging of a person when caught in conspiracy, say for toppling the lawful Governments of the American President or the Russian President or the Pakistani President. Conspirators

are sentenced to death and no law of any civlised court disagrees with this.

Why do then people disapprove of punishing a person who rebels against Allah's Prophet صلی اللہ علیہ وسلم and say: Do not put him to death! Islam does concede three days' grace to enable the apostate to remove his doubts and come back into the Islamic fold. If he begs for mercy or repents, Shari'at grants him his life back. But if he is adamant and refuses to renounce his apostasy then Allah's sacred soil must be cleaned of his foul existence.

APOSTASY IS A DEADLY DISEASE OF MILLAT: WHY?

It is so because it takes the form of a carbuncle which stinks. If a malignant growth (Allah forbid) appears on some part of human body, doctors advise its amputation. Who would call this a tyranny over the patient? Rather a favour to him! By this removal the sound parts of the body are saved from septic poisoning, else death would be certain. Therefore it is wise to cut away the diseased part to protect he healthy part.

In the same way apostasy is a carbuncle of Islamic Millat. The malignant part, i.e., the 'Murtad,' despite preaching does not retrace his steps. Therefore, cancerous malignancy must necessarily be removed otherwise his poison will gradually travel inside the entire physiology of the Islamic Millat. This indeed is the unanimous verdict of the four Imams, and theologians and

doctors of Shari'at law. Wisdom and sagacity demands it. The safety of Millat lies in it.

ORDER OF SHARI'AT FOR DUALIST-INFIDEL: ZINDIQ

A dualist-infidel is worse than an apostate, because he is bent upon presenting his 'Kufr' as Islam. Imam Shafai and Imam Ahmad, in their well-known sayings, were pleased to ordain that a dualist-infidel (Zindiq) is governed by the same orders as an apostate (Murtad); that is, afford him a chance first, give him time to repent and permit him to return to the Islamic fold. If within three days he does so, leave him unscathed, otherwise it is obligatory to award him capital sentence.

VIEWS OF IMAM MALIK:

Imam Malik, (Allah's blessing on him), goes one step forward to say: لا أُقْبَلُ توبة الزنديق

"I will not accept the penitence of a Dualist-Infidel."

By this he means to say that if a person guises his 'Kufr' with Islam and does not repent, when caught in the act, then, (leaving it to Allah whether or not He accepts his penitence), we shall certainly promulgate Allah's Shari'at on him, i.e., shall pronounce capital punishment for him. This is a crime which is similar to adultery in which a person may be penitent (Taaib) for future but his penitence will not save him from death. Therefore, he will be punished under all circumstances. Similarly, hands are to be amputated for stealing.

A thief, on arrest, may offer penitence ('Tauba') but his offence will not go unpunished. It is in this light that Imam Malik says:

لا أقبل توبة الزناديق

"I will not accept the penitence of a Dualist-Infidel." Capital punishment will certainly be given to him, although he may be penitent ('Taaib') a hundred times.

Similar sayings are on record from Imam Abu Hanifa and Imam Ahmad bin Hambal, (Allah's blessing on them.) In books of *'Fiqah'* such as *'Durr-e-Mukhtar'* and *'Shami'* and some others, it is written that if a Dualist-Infidel offers penitence ('Tauba') of his own free will, his penitence will be accepted without capital penalty, provided no one came to know of his offence. Similarly, he will be excused from punishment if he became penitent of his own free will, on Allah's guidance. Therefore, if a Qadiani renounces his 'Qadianism' on his own and offers penitence ('Tauba') then he will be excused. On the contrary, if he offers penitence ('Tauba') after arrest then there will be no excuse, irrespective of his repentance even a hundred times.

DIFFERENCE BETWEEN APOSTATE AND DUALIST-INFIDEL:

Shari'at enjoins upon us to preach to the apostate. If he as a result of preaching, undertakes penitence ('Tauba'), he will save himself from capital punishment but this does not apply to a dualist-infidel. There is another saying from Imam Malik and Imam Abu Hanifa, and one from

Imam Ahmad, (Allah's blessings on them all), that penitence ('Tauba') of a dualist-infidel is not acceptable because he has committed the crime of dualist infidelity (Zindaqa), i.e., he applied false coating of Islam over his 'Kufr.'

I repeat, he has sold pork as mutton and wine as 'Zam-Zam.' This is a crime which is not excusable and is certainly punishable with capital sentence.

QADIANIS' COVENANT OF 'KUFR'

My purpose here is not to tell you why Qadianis are 'Kafirs.' What I do wish to tell you is that in spite of their being diehard 'Kafirs' they present their 'Kufr' with the label of 'Islam'. Take the case of our Kalimah Tayyiba لا إله إلا الله محمد رسول الله

They do not believe in our 'Kalimah'. How can they claim to be Muslims? Please understand this clearly that a person who doubts in their being a 'Kafir' is not a Muslim. They pretend to be Muslims and say, "We are Musalman, we are only a sect of Islam called Jamat-e-Ahmadiya." But they are liars. They have established their colony near London and have named it "Islamabad" and behave as protagonists of Islam. When they come across a Muslim they deceive him and tell him: "You see, we offer 'Namaz', keep fasts, do this and do that and we consider Hazrat Muhammad صلى الله عليه وسلم as 'Khatam un Nabieen', i.e., the last of the Prophets." They play fraud on simple ignorant Muslims and assure them that every person who enters their 'Jamaat' has got to agree to one condition of their Charter of Loyalty which reads as follows:

"I acknowledge Hazrat Muhammad صلى الله عليه وسلم

as 'Khatam un Nabieen' with all sincerity of my heart."

By this covenant they deceive poor simple Muslims.

WHY QADIANIS ARE DUALIST-INFIDELS (ZINDIQ)

They are so for the simple reason that they pour Islam into their mould of 'Kufr' and label urine as 'Zam-Zam' and dog's carrion as 'Halal'. The whole world knows that Allah's Prophet Muhammad, صلى الله عليه وسلم.. was the last of the Prophets. This Islamic doctrine of finality of prophethood is a definite certainty. On the occasion of his farewell Haj, the Prophet declared:

أيها الناس أنا آخر الأنبياء وأنتم آخر الأمم.

"O people! I am the last prophet and you are the last Ummat."

Besides, there are more than two hundred 'Ahadith' in which the Prophet, صلى الله عليه وسلم himself explained about the finality of Prophethood ('Khatm e Nubuwwat'). In different ways and through different expressions he was pleased to say that there will be no prophet after him and that nobody will be given prophethood after him.......... صلى الله عليه وسلم

MEANING OF FINAL PROPHETHOOD

It does not mean that any previous prophet is not alive. It simply means that if for the sake of

argument all the previous prophets supposedly come in the world in the times of our Prophet Muhammad, صلى الله عليه وسلم and become his servants, even then our Prophet صلى الله عليه وسلم shall continue to be the last prophet since nobody has been awarded prophethood after him. The list of the blessed prophets in the manifest of the All-Knowing Allah carried his exhalted name in the last. With his arrival, the list of the holy prophets became complete.

MEANING OF 'LAST OF CHILDREN' AND 'LAST OF PROPHETS'

A child who is born last in a family is called their youngest off-spring. He is the final child and none is born after him. It does not mean that he is the last to survive among his brothers. Of course, it sometimes happens that he is born last but dies earlier. Then the father says: this child who died was my last one.

In the same way, the last prophet ('Khatam un Nabieen') means no prophet after him; no person shall wear the crown of prophethood or sit on the throne of prophethood after Muhammad صلى الله عليه وسلم Those prophets who were sent down earlier are certainly within our Faith but our Prophet صلى الله عليه وسلم is the last one. None else will wear the prophetic mantle of honour after him; nor will the Ummat put faith in any such pretender.

QADIANIS HAVE ALTERED MEANING OF 'KHATAM UN NABIEEN'

Qadianis say that the epithet of 'Khatam un Nabieen' does not mean that our Prophet is the last

of the Prophets, and that there shall be no prophet after him. In their opinion it means that our Prophet Muhammad صلى الله عليه وسلم will certify future prophets with his seal, i.e., on whomsoever he will stamp, that person shall become a prophet. What a nonsense! In fourteen hundred years only one person, namely Ghulam Ahmad of Qadian has been stamped as prophet and he too a cock-eyed man! The seal has authenticated a one-eyed 'Dajjal' from Qadian!

I repeat that the term 'Khatam un Nabieen' means that our Prophet Muhammad صلى الله عليه وسلم is the last prophet. All new entries have been stopped. They have been sealed. No prophet will come after him. It is like an envelope which has been closed by sealing it. 'Khatam' means sealing. Therefore, the term 'Khatam un Nabieen' means that the list of the prophets is completed and the seal has been placed on it. Neither a fresh entry is possible nor will there be any removal from that list.

But the Qadianis have changed the meaning of 'Khatam un Nabieen' to mean that our Prophet grants certificates of prophethood to persons. In other words, Allah, who was previously sending down prophets, has now transferred this department to Prophet Muhammad صلى الله عليه وسلم for stamping people and making them prophets!!

This is called infidelity ('Zindaqa'). In this way, they pronounce the name of Islam for meeting their nefarious designs and twist the meaning of verses of the holy Quran to suit their agnostic beliefs. That is why I say they sell pork and dog's carrion as 'Halal' meat and produce liquor under the holy label of 'Zam-Zam.'

By Allah, I would not have cared one bit for them if they had plainly said: "We are not Muslims and Islam is not our religion."

LOOK AT THE 'BAHAI' RELIGION

This is also a religion of the world. The Bahais believe in Bahaullah of Iran as their prophet. This group still exists. We call them 'Kafir' and they have also declared that they have nothing to do with Islam. Well, there ends the matter.

But these Qadianis call their 'Kufr' as Islam and in this way deceive Muslims. It is for this reason that they are dualist-infidels (Zindiq) and not simply Non-Muslims. Remember! A Muslim can be at peace with a Non-Muslim but never with a dualist-infidel ('Zindiq') or apostate ('Murtad').

THREE QUESTIONS TO QADIANIS

Who has allowed you to:

1. Call yourselves Muslims while you believe in Mirza Ghulam Ahmad of Qadian as your prophet?

2. Cancel the Kalimah of Prophet Muhammad صلی اللہ علیہ وسلم and adopt the Kalimah of Mirza Ghulam Ahmad?

3. Call the so-called 'Wahi' of Mirza Ghulam Ahmad as the basis of salvation in place of the true 'Wahi' of Prophet Muhammad صلی اللہ علیہ وسلم

You impudently declare yourselves Muslims and call us 'Kafirs'. I quote from your Mirza Bashir Ahmad Qadiani's *Kalimatul Fasl,* p.110 :

"Every person who believes in Moosa but does not believe in Isa or believes in Isa and does not believe in Muhammad or believes in Muhammad but does not believe in the promised Masih (Mirza Ghulam Ahmad), (such a person) is not only an Unbeliever ("Kafir") but a thorough Unbeliever ("Pakka Kafir") and an outcast from the Islamic fold".

QADIANI KALIMAH

The Qadianis claim that Prophet Muhammad صلی اللہ علیہ وسلم was destined to come down into the world two times, first in Makkah and this prophethood lasted 1300 years, and secondly in Qadian, at the start of fourteenth Hijra in the incarnation of Mirza Ghulam Ahmad. Therefore in their opinion, Mirza Ghulam Ahmad is the reincarnation of Muhammad ur Rasulullah and consequently the Qadianis think of Mirza Ghulam Ahmad as Muhammad ur Rasulullah in their minds when reciting the Kalima-e-Tayyiba. This is veiled 'Kufr'.

I quote again Mirza Bashir Ahmad Qadiani from his *Al Fasl,* p.158:

"The promised Masih (Mirza Ghulam Ahmad) is Muhammad ur Rasulullah himself who was reincarnated in the world for propagation of Islam. Therefore, we do not need a new Kalimah. Yes, if somebody else would have reborn instead of Muhammad ur Rasulullah then this need (to have a new Kalimah) would have arisen".

From the above it is evident that for the Qadianis 'La ilaha illallah Muhammad ur Rasulullah means 'La ilaha illallah *Mirza* Rasulullah' who

(Muhammad ur Rasulullah) has been reincarnated in Qadian. (Allah protect us from this sacrilege) The Qadianis believe that Mirza Ghulam Ahmad Qadiani is Prophet Muhammad incarnate. Mirza Bashir Ahmad Qadiani acknowledges that for the Qadianis Mirza himself is Muhammad ur Rasulullah and that they recite the Kalimah believing Mirza to be Muhammad ur Rasulullah. Therefore they do not need to construct a new Kalimah. However we say that Mirza was not Muhammad ur Rasulullah incarnate; rather Mirza was Devil incarnate!

DO PEOPLE KNOW THAT

The Qadianis fabricated:

1. a different Prophet
2. a different Quran (named "Tazkirah", which has the same status in the eyes of Qadianis as is accorded to Torah, Zabur, Injeel and Quran by the Muslims).
3. a different Kalimah
4. a different Shari'at
5. a different Ummat

How with all these very basic differences the Qadianis have the cheek to tell the world that they are Muslims and that their religion is Islam! They are Dualist-Infidels indeed. Allah protect us from their calumny and cunning!

NONSENSE

I ask Qadianis: You call us 'Kafirs'. Why?

What tenets of 'Deen' of Prophet Muhammad صلی اللہ علیہ وسلم have we refused to accept? Just because of Mirza Ghulam Ahmad's birth all the Muslims of the world have become 'Kafirs'! Before his birth, our 'Deen' was alright as Islam and we were Muslims. After his creation our 'Deen' has become 'Kufr' and we have become 'Kafirs' !! Allah protect us from the Qadianis' snare! Can there be any more nonsense to compare with?

CRIMES OF MIRZA GHULAM AHMAD OF QADIAN

He has committed these heinous crimes:

a. Claimed Prophethood
b. Started a new religion
c. Called his followers Muslims
d. Called followers of Muhammad صلی اللہ علیہ وسلم as 'Kafirs'.

Please tell me, if any Jew, Christian, Hindu, Sikh, Parsee, Cobbler, Sweeper, etc., has ever committed this crime. Therefore I say that the Qadianis are 'Kafirs' of the highest magnitude and of the worst degree ever born.

CONCESSIONAL TREATMENT OF QADIANIS BY MUSLIMS

By Law of Shari'at, they should be awarded capital sentence because they are Dualist-infidels ('Zindiq'), calling Islam 'Kufr' and 'Kufr' Islam. If they are masquerading as Muslims on the face of

the globe, it is because they have not been sentenced. Despite this concession, they proclaim that they are being tyrannized in Pakistan. Truly speaking, they are taking undue advantage of our politeness and the Pakistan Government is treating them most kindly which they do not deserve. The Government has not placed any restriction on the performance of their religious rites. They have been only told to stop calling the religion of Prophet Muhammad صلی اللہ علیہ وسلم as 'Kufr' and to stop calling their Qadiani religion as Islam; no more restriction than this.

Otherwise, remember! The Law of Shari'at ordains to award them capital sentence. But the Government of Pakistan has given them a concession. The Qadianis occupy high posts and offices in Government administration and public services. In spite of these concessions, they appeal to the United Nations and to the Courts of Jews and Christians, clamouring that the Pakistan Government has snatched their rights. What were their rights which have been snatched? What wrong has been done to them? Only they have been told that Kalimah Tayyiba is the Kalimah of Islam.

HOW CAN THE QADIANIS

a) be permitted to paste bottles of liquor with labels of 'Zam-Zam'?

b) be allowed to sell pig's pork and dog's carrion as 'Halal' meat?

c) be allowed to call our Islam as 'Kufr'?

d) be allowed to present the religion of cock-eyed Mirza Ghulam Ahmad as Islam?

DISGRACE

The pronouncement of لا إله إلا الله محمد رسول الله from the mouth of these hypocrites (i.e. the Qadianis) is

1. A disgrace of our Kalimah.
2. A disgrace of Allah's Prophet.
3. A disgrace of Deen-e-Islam.

They cannot be allowed to go ahead with this disgrace and deceit. Allah has said about these hypocrites:

﴿وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

"Allah testifies that the hypocrites are liars".

These dualist-infidels ('Zindiq') like an apostate ('Murtad') must be awarded capital sentence. In the following paragraphs I record my reasons.

COMMANDS OF SHARI'AT FOR DESCENDANTS OF APOSTATES ('MURTADEEN')

Shari'at allows three days' grace period for an apostate (Murtad) to get back into the Islamic fold. If he does not, he is to be awarded capital punishment.

I present a case for your study. Consider for example some apostates who forsake Islam and who happen to be in so large numbers that, being a

sizable group, they appear to be out of control for an Islamic Government to execute them. Let me be more precise. Take the example of an Islamic country where the Muslim population of a town decides to become, let's say, Christians, and having done so, manage somehow to save themselves from the Shari'at punishment. After a passage of time these Christians die their natural death leaving their children as Christians. The precept for them is to force these people back into the Islamic fold, by imprisoning them or by other appropriate means but not by capital punishment. In other words, if the original parent was an apostate, his son will also be an apostate. However, the grandson will not be an apostate; he will be a simple 'Kafir' and shall not be liable to punishment for apostasy.

COMMANDS OF SHARI'AT FOR DESCENDANTS OF DUALIST INFIDELS ('ZINDIQ')

The breed of Qadianis will never change. They may multiply up to ninety-nine generations, still the hundredth one will continue to be Dualist-infidel and Apostate. The reason is that their crime is a never-ending one. So long they call their 'Kufr' as Islam their infidel dualism shall see no end. This offence shall be ongoing in their progeny.

For anybody unaware of the facts, let it be clear to him that every Qadiani, whether he is so by conversion, or by birth, or by heritage, is a dualist-infidel under the Shari'at Law because his crime flows unending throughout his lineage.

TEN LEGITIMATE SONS AND ONE 'NON-DESCRIPT'

Something more I want to tell you for which I shall draw an example which, I am afraid, is crude but it suits here.

A father had ten sons. All his life he treated them as his sons. After his death a fellow gets up to claim that he is the sole legitimate son and the ten are illegitimate. Two questions arise here:

Firstly: Will any sane person accept the claim of this fellow who is born of a non-descript origin and who never laid his claim while the father was alive? Conversely, never did the deceased father say to anybody that he had a son of that description. Can any Court of Justice in the whole world adjudicate in favour of that fellow and declare the ten legitimate sons as illegitimate ? No. Never!

Secondly: What will be the reaction of the ten legitimate sons against the non-descript who calls them sons of adultery?

Keeping the answers of the two questions in mind, now listen: We belong to the Ummat of Prophet Muhammad صلى الله عليه وسلم We fully believe in the Deen which he brought forth. We are his spiritual children. If I say so, it is no idea of mine but it is the holy Quran which speaks in these terms:

﴿اَلنَّبِیُّ أَوْلٰی بِالْمُؤْمِنِیْنَ مِنْ أَنْفُسِهِمْ﴾

'The Prophet is more related to Momins than their self is to them'.

(Quran: Ahzab 33:6)

That is to say, no member of the Ummat of Prophet Muhammad صلى الله عليه وسلم has a stronger relation with his self than what Prophet Muhammad صلى الله عليه وسلم has with each member of his Ummat.

And the holy Quran further declares:

﴿وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾

'And his wives are their mothers'.

(Ibid).

It is therefore evident that all the revered wives of the Holy Prophet صلى الله عليه وسلم are our mothers and we call each of them 'Ummul Momineen' (Mother of Muslims); for example, Ummul Momineen Hazrat Aiysha Siddiqa; Ummul Momineen Hazrat Khadijat ul Kubra; Ummul Momineen Hazrat Maimoona; Ummul Momineen Hazrat Umme Salma, and so on رضى الله عنهن When they are our mothers, surely Hazrat Muhammad صلى الله عليه وسلم is our spiritual father.

But children in a family are seldom identical. Some are more obedient, some are less helpful, some are more virtuous, some are less dutiful, some are more wise and some are less clever, but they are all members of one family despite their differing personality and varying individuality. Still they are known as children of the same parents.

Muslims have ever been the spiritual children of Allah's Prophet Muhammad صلى الله عليه وسلم for thirteen centuries, till, at the start of the fourteenth century, Mirza Ghulam Ahmad popped up from

Qadian and claimed solely for himself the spiritual sonship of Allah's Prophet Muhammad صلی اللہ علیہ وسلم and excluded all others. Mirza did not stop at that, he dubbed the Muslims as "Kafirs." The whole Ummat of Islam has ben abused by him as "illegitimate" keeping legitimacy only for himself. On this basis Mirza Ghulam Ahmad calls all the Muslims as "haramzadey" (bastard). Allah protect us from his slander and abuse. Excuse me for quoting the words of Mirza Ghulam Ahmad but I had to.

RAVING CLAIM

I ask the civilised courts of the world to dismiss Ghulam Ahmad's raving claim of spiritual sonship as a stupid claim of that sinful vagrant of non-descript lineage who claims legitimacy to the exclusion of ten real sons and who attempts to severe the connection of the whole Ummat from their Prophet صلی اللہ علیہ وسلم in spite of the Ummat's complete submission to his 'Deen' from A to Z. Have we made any alteration in the doctrines of Islamic faith or is it Ghulam Ahmad Qadiani who has sinfully done so?

DIALOGUE WITH A QADIANI

I happened to talk to a Qadiani once. I told him: "We have been Muslims for thirteen centuries all along. Suddenly, in the fourteenth century your Mirza Ghulam Ahmad appeared and made impossible claims. Thus the discord ensued. Listen and be just. Here is an offer to you: if our present beliefs are according to Islamic beliefs of the past

thirteen centuries, accept us and leave Ghulam Ahmad; and if your present beliefs are according to the Islamic beliefs of the past thirteen centuries we shall accept you. Thus the discord will come to a permanent close. Now, answer me because pros and cons are equal for both of us."

That Qadiani was a Punjabi of Sialkot city. He replied in the Punjabi dialect: (Translation) "The truth is that for us everybody is a liar except Mirza Sahib."(!)

Now you must I have understood that the Qadianis are a people who consider as liars the Companions ('Sahabah رضی اللہ عنہم of the Prophet صلی اللہ علیہ وسلم. the 'Tabeyeen' (contemporaries of 'Sahabah) 'Aimma Mujtahideen' (authorities on religious matters and jurists), and 'Mujaddideen' (theological reformers) and the entire Ummat spread over fourteen hundred years نعوذ باللہ *"All liars, except Mirza"!* On this premise can the Qadianis claim even an iota of relationship with Islam and Muslims? No. Never.

CHALLENGE TO MUSLIMS

Gentlemen, I am sure you have now understood that Mirza Ghulam Ahmad Qadiani, the cheat, is deceiving the entire world by calling himself a spiritual child of the holy Prophet صلی اللہ علیہ وسلم

I turn to Muslims and ask them: Don't you have any grace left in you to answer these shameless Qadianis? They come to you at social level, attend your meetings in public and private and repeat

their nonsense. On your part, you are a quiet listener to the descendants of a non-descript masquerader.

Alas, our simple Muslim brethren! Now what are the obligations — your, mine and that of every Muslim? What does our honour demand? It demands at least to have faith in the truth of Islamic Shari'at's decree on this issue, viz., capital punishment for an apostate and dualist-infidel. But it is up to the Government to respond to the Shari'at's call. However, this much is within our reach that we cut off all social connections with them and don't let them enter our gatherings and face them boldly everywhere.

LIAR IN MOTHER'S LAP

Corner the liar in his mother's lair. He has already been led away into his mother's haunt; praise be to Allah. The country of Britain is their mother. She gave birth to them. It is for this reason that Mirza Tahir Ahmad, the Qadiani Arch-priest, has run away from Pakistan to sit snug in the lap of his mother and chew the cud in British manger. From there he is barking at the Muslims of the world.

Many simple-natured Muslims of Africa, America and Europe do not know what is Qadianism. They are on the 'hit-list' of these Qadianis. They have decided to mislead these Muslims as well as non-Muslims and are doing so. For this purpose, tons of money have been budgeted to beguile the Muslims and others and trap them into the snare of Qadiani apostasy and infidelity. But by Allah's grace and support of Aalami Majlise Tahafuzze Khatme Nubuwwat we have taken up

the gauntlet under the banner of Hazrat Khatamun Nabieen Muhammad صلی اللہ علیہ وسلم The Qadiani camouflage and coat will soon be peeled off from every nook and corner of the world, just as it has been accomplished in Pakistan.

TRAITORS

That day is not far away when the world will get to know of the truth: that the Qadianis are not Muslims, that they are traitors of Islam, traitors of Muhammad صلی اللہ علیہ وسلم and traitors of humanity. Anti-Qadiani movement is now surging the whole world, sweeping the Qadianis out. Final victory shall be that of our Prophet Muhammad صلی اللہ علیہ وسلم and his bondsmen.

BONDSMEN OF PROPHET MUHAMMAD صلی اللہ علیہ وسلم IN PAKISTAN

For some time in Pakistan too, people considered the Qadianis as Muslims till the sacrifices, which were offered by the humble adherents of Muhammad صلی اللہ علیہ وسلم ended in success, amputating the growth of Qadiani cancer from the Ummat's body. Allah willing, this shall happen in other countries of the world also because 'Aalami Majlise Tahaffuze Khatme Nubuwwat' has launched its operations on an international scale.

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REPLY TO MIRZA TAHIR'S CHALLENGE OF MUBAHALA

by
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★★★★★★

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IN REPLY TO MIRZA TAHIR

Whenever Qadianis are disappointed over something or feel uneasy, their leaders must embark on some mischief to prop them up. This is customary with them. In this way they set their progeny at rest. But as luck would have it, this invariably results in more disgrace and greater ignominy for them. In this context, a new activity has recently emanated from their leader, Mirza Tahir Ahmad. He has challenged all Muslims of the World for holding with him مباہلہ *a sort of 'Curses Rendezvous'. Reply to the aforesaid challenge, sent to Mirza Tahir on behalf of the Writer, is reproduced below.*

بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

Janab Mirza Tahir Sahib,

Peace be on those who follow the right path!

You have lately published a challenge for Mubahala. I should not have considered the

pamphlet worth any attention because this is my normal practice with Qadiani outbursts but on return from abroad, I found a copy of your challenge in my mail, and I have been specifically asked to answer. Therefore it devolves on me to give you this reply.

Here are some points in answer:

ALLAH EXTOLLS THOSE WHO FIGHT APOSTATES

(1) At the outset, let me thank you for having included the name of this humble self in the list of opponents of the Arch Liar of the Present times, i.e., Mirza Ghulam Ahmad Qadiani — the 'Musailma' of the Punjab.

You have done me a great honour, indeed, which Quran Majeed has recounted in these words:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ط ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ﴾ (المائدة:٥٤)

O BELIEVERS, WHOEVER FROM AMONGST YOU FORSAKES HIS RELIGION THEN ALLAH WILL CREATE VERY SOON SUCH PEOPLE WHOM ALLAH SHALL LOVE AND WHO SHALL LOVE ALLAH; THEY WILL

BE KIND TOWARDS MUSLIMS AND FORCEFUL OVER KAFIRS; THEY WILL BE FIGHTING IN THE WAY OF ALLAH AND WILL NOT BE AFRAID OF ACCUSATIONS OF ANY ACCUSER; THIS IS ALLAH'S MUNIFICENCE. HE BESTOWS IT UPON WHOMSOEVER HE WANTS AND ALLAH IS ALL-PERVADING AND KNOWS EVERY THING.

In this blessed 'Ayat', six eminent virtues have been enumerated for those who contend with the apostates. Firstly, they are slaves whom Allah loves; secondly,they are among Allah's true lovers; thirdly, they are complaisant towards the people of the faith; fourthly, they are severe over the Kafirs; fifthly,they wage war in the path of Allah to perform the obligation of communicating His celebrated Commands and His Prohibitions; sixthly, they don't mind accusers reproaching them in the matter of Deen. In the end of this 'Ayat', it is proclaimed that this is Allah's Special Favour which is bestowed on whomsoever He wants.

GHULAM AHMAD QADIANI — THE MUSAILMA OF THE PUNJAB

In the light of this holy verse, the first and foremost to deserve the avowed honour are Hazrat Abu Bakr Siddiq and his associates (Allah be pleased with them all) because they fought with Musailma, the Liar, and other apostates. Now, in the present times, recipients of these glad tidings are those who are contending with the Arch Liar, Mirza Ghulam Ahmad Qadiani and his progeny of mini liars. Therefore, your counting me among the adversaries of Mirza Ghulam Ahmad is a proof

which you have provided for this humble self that he is fit to be included among the praiseworthy persons extolled in the above holy verse. It is evidently a great testimony and a very happy news of Allah's great Munificence for this hapless soul. Words fail me to thank you for this gesture.

But this unworthy person, the lowest and the least competent among the followers of Allah's Prophet Khatam-un-Nabieen and Saiyedil Mursaleen صلی اللہ علیہ وسلم is perhaps the most unbecoming and inadequate in the entire Ummate Muhammadia (utmost blessings and peace on its Chief). Our Hazrat Maulana Muhammad Anwer Shah Kashmiri, a leader of recent times, (may Allah make his grave resplendent), said in a couplet:

کسے نیست دریں امت تو آنکہ چوں احقر
باروئے سیاہ آمدہ و موئے زریری

There is nobody in your Ummah like this humble self who is presenting himself before you with such insignificant deeds.

What honour greater than this can be for an insignificant 'Ummati' like myself than the Divine epithet of یحبہم ویحبونہ (Allah loves them and they love Allah). Your writing has raised hopes of this humble self that, Allah willing, our Prophet صلی اللہ علیہ وسلم will intercede for this unworthy and insignificant person when he will present himself before him with his humble demeanour.

جب کبھی شوریدگان عشق کا ہوتا ہے ذکر
اے زہے قسمت کہ ان کو یاد آجاتا ہوں میں

(Whenever there is a mention of mad lovers, how fine O my fortune! I am remembered by him!)

Nevertheless you have provided great honour to this Dervish by including his name among the opponents of Mirza Qadiani. The remarks which you have written to me shall testify for me on the Judgement Day. For this favour done me sweeten your mouth with a treat of ghee and sugar!

QADIANIS DISOBEY THEIR SIRE MIRZA GHULAM AHMAD

(2) In his book *'Anjam e Atham'*, Mirza Ghulam Ahmad Qadiani had expressed his determination that he would never address the Ulema in future. He was adamant. Note his vehement style:

اليوم قضينا ما كان علينا من التبليغات...... وأزمعنا أن لا نخاطب العلماء بعد هذه التوضيحات...... وهذه منّا خاتمة المخاطبات.

(ص۲۸۲)

(We have today finalised the preachings which were obligatory on us...... and it is our resolve that we shall not address the Ulema after these clarifications..... and that is the end of discourses from our side.)

When Mirza Qadiani had conclusively proclaimed in 1897 his refusal to reopen any

discourse with the Ulema in future, does his promise which according to your belief was:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلا وَحْيٌ يُوحَىٰ﴾

And he does not speak from inclination of his self; This is but revelation sent down.

stand abrogated or is it that Mirza's progeny does not care a fig for all those promises, deeds and words which Mirza put forth?

MIRZA GHULAM AHMAD QADIANI — LIAR, APOSTATE, DUALIST-INFIDEL

(3) You have challenged the Ulema of the Ummat for a Mubahala. Remember, such engagements are final touchstones which distinguish between right and wrong, truth and falsehood. You seem to be going in for this Mubahala because you are not sure of the truthfulness of your Sire, even after a lapse of one century. Evidently you and your party members distrust your Patriarch.

Praise be to Allah, the entire Islamic Ummah, including myself — the most incompetent man of Ummat — don't have least of the least doubt that Mirza Ghulam Ahmad Qadiani was a liar. Final, decisive and unanimous is Islamic Ummah in the belief that after Allah's Prophet صلى الله عليه وسلم any claimant to prophethood, is a liar, apostate and dualist-infidel. This is in accordance with the Prophetic words:

ثلاثون كذابون كلهم يزعم أنه رسول الله

"Thirty liars (will appear before the Day of Judgement) and each one of them will claim to be a Prophet of Allah."

Mirza Ghulam Ahmad Qadiani is included in this list.

The statement that "Mirza's marriage was solemnised in the sky!" is one example of Mirza's falsehood. Allah the Exalted, Supreme in Perfection, Eminent in Wisdom, has provided us numerous conclusive proofs of the falsehood of Mirza Ghulam Ahmad Qadiani — the Musailma of the Punjab. The lies of this liar are as visible as the sun at meridian. In the context of these lies, the Arch Liar cannot remain hidden from those whose hearts glow with the light of Faith, however faint. But those eyes which are totally sealed, Allah has been pleased to say about them:

﴿وَمَنْ كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا﴾

And the person who shall be blind in this world shall be blind in the hereafter also and will be strayed more from the path.

How can a blind man tell the truth from the untruth or distinguish the white from the black? Let this one example suffice for Mirza's falsehood.

MARRIAGE WITH MUHAMMADI BEGUM IN THE SKY!

Mirza declared the so-called revelation that he had been married with Muhammadi Begum, a respectable lady, in the sky. He kept on harping on this revelation of marriage from 1888 to 1907. Ultimately he wrote these words in his Appendix to *Anjam e Atham on page 54.*

> "Remember, if the second part of this predication does not come true (i.e. Muhammadi Begum is not married to Mirza after her widowhood), I should be deemed more wicked than any wicked man. O idiots! this is not a human's pretension. This is no business of any depraved impostor. Consider this to be God's true promise, definitely the same God Almighty Whose words are never withdrawn; the same Glorious Nourisher Whose intentions nobody can stop."

Certainly we agree and do believe that Allah's words are His Will. His promises are true, unbreakable and uncontradictory, unflinching and unswerving. Nobody can stop His intents.

MIRZA DID NOT EVEN SEEN THE SHADOW OF HIS ILLUSIVE BRIDE

But what happened to the second part of Mirza's prediction? Far from marriage, Mirza did not see even the shadow of his illusive bride, Muhammadi Begum. Is the falsehood of foul and fraudulent Mirza not proved thus? He himself admitted in his

own words that he was a very wicked man, more wicked than any other wicked. Jews, Christians, Hindus, Sikhs, cobblers, sweepers, etc., are also non-Muslims but Mirza admits he is worse than all of them.

Does any doubt still remain of his being an Arch Liar, an impostor, a pretender, nay, the worst of them all? This is one example I have mentioned, otherwise, Allah the Exalted, has provided us with a collection of proofs not in hundreds but in thousands.

MIRZA ALREADY VANQUISHED IN SEVERAL MUBAHALAS

(4) Besides these testimonies, Mirza Ghulam Ahmad Qadiani had already conducted a number of Mubahalas with the people. The result invariably was that Allah, the Exalted, showed him up as the Arch-Liar.

(a) INTERESTING SESSION WITH A CHRISTIAN PRIEST

Mirza Qadiani convened a discussion with a local head of episcopal diocese, named Atham. For fifteen days argumentation continued. When he could not beat his adversary he invoked Allah for decision. He pronounced that Allah had made this decision for Atham that this liar should be thrown into 'Havia' (hell) within fifteen months from June 5, 1893. Mirza had predicted in these words:

"BLACKEN MY FACE: PUT ROPE AROUND MY NECK."

'I admit right now that if this prediction goes false, i.e., if within fifteen months from this day, the party who is deemed to be false in Allah's view does not fall into 'Havia' as death punishment then I am prepared to undergo every type of punishment: disgrace me, blacken my face, collar a rope around my neck or hang me on the gallows. I am prepared for all. I swear by the Greatness of Allah that He will certainly do the same, will certainly do the same, will certainly do the same. The earth and the sky may deviate but not His Ordainments. If I am a liar keep the gallows ready for me and consider me the most accursed of all the accursed persons, the evil-doers and the satans."

(From *Jung e Muqaddas,* p.189).

HULLABALOO IN QADIAN ON THE CRITICAL NIGHT

The night before the avowed date-line, the town of Qadian went into a tumultuous drone. Men, women, big and small rubbed their noses on the earth, lamenting: Ya Allah, Atham may die! Ya Allah, Atham be dead! Ya Allah Atham may die! They were certain that Atham would no more live to see the light of the fixed day. Mirza Ghulam Ahmad Qadiani, on his part, worked out spells of magic for Atham's death and had charms recited over black grams and thrown them into dry wells. Despite all these invocations, contrivances and holloas, Atham remained alive and lived on and on. By His actions, Allah, the Exalted testified that:

*the prediction was not a revelation from Allah;

*the prediction was Mirza's imposture;

*both Mirza & Atham were liars but Mirza was the Arch Liar;

*Mirza deserved the punishment he had proposed on himself, that is

"Disgrace me;
"Blacken my face;
"Collar a rope around my neck;
"Hang me on the gallows"

After this Divine Decision, is there any further need, Mirza Tahir! for the Mubahala you wish to hold?

(b) MUBAHALA WITH MAULANA GHAZNAVI

On the 10th Zeeqada, 1310 Hijri, Mirza Qadiani, by appointment with Hazrat Maulana Abdul Haq Ghaznavi came out in the Eidgah of Amritsar for Mubahala. The invoked curses told upon Mirza and as a result he tumbled out of life with his heels twirling and his legs twining, whereas, the celebrated Maulana Sahib lived on respectably, sound and magnificent. Is any Divine testimony still needed to prove that Mirza Ghulam Ahmad was in the wrong!

(c) MUBAHALA WITH MAULANA SANAULLAH

On April 15, 1907, Mirza Qadiani published an announcement for holding his favourite "Curses Rendezvous" of Mubahala. His announcement was published in the form of an advertisement the title of which was:

'FINAL DECISION WITH MAULVI SANAULLAH AMRITSARI'

In this announcement, he beseeched Allah with extreme earnestness and implored most humbly. The invocation on his lips: "Take away the life of whosoever is the Liar during the life-time of the one who is not. Let the death of the liar not be caused by any human hand but by a fatal disease such as Cholera, Plague or the like."

In the advertisement he addressed Maulana Sanaullah Sahib in these words:

"In your paper, you have built up this reputation for me that this person is a pretender, a liar and 'Dajjal' (the one-eyed anti-Christ impostor). I have borne a lot of tortures from you, still I endured them patiently...... If I am a liar and impostor, as you call me in your paper, then I should perish in your life-time because, I know, liars and mischief-mongers do not live long. The liar ultimately meets his doom in a state of intense grief and contemptuousness, in front of his foe. It is better he perishes lest he should mislead Allah's creatures.

"If I am not a liar or pretender:

"if Allah blesses me by holding dialogues with me;

"if I am the promised Messiah";

"then by Allah's Munificence, according to His Practice, I hope that you will not be able to save yourself from His punishment, which He inflicts on disowning liars.

"Therefore if that punishment, which is not in the hands of a human being but only in Allah's hands, such as Plague, Cholera and similar fatal disease, does not descend upon you in my life-time, then I am not God-sent. This prediction is not because of any revelation or inspiration; it's merely a prayer I have invoked to Allah for His Decision."

At the end of this advertisement, Mirza Qadiani wrote:

"Ultimately, my request to Maulvi Sahib is that he should publish this entire writing of mine in his paper and write underneath whatever he wants because now the decision rests with Allah."

THE FINALE

The decision came out soon, in front of all. Mirza was hale and hearty by 10 o'clock at night on May 25, 1908. He had already taken his dinner. At 10 p.m. Allah's cudgel of punishment suddenly fell on him. He lay victimised by Cholera, the same Cholera he had invoked for others. Filth oozed out from both of his body orifices. Soon he lost his speech and within twelve hours lay dead. That was

May 26, 1908. On the other hand, Maulana Sanaullah Amritsari lived for full forty-one years after Mirza's death and the Maulana departed into Allah's Mercy and Grace in 1949. That came about after the establishment of Pakistan. He was united with Allah at Sargodha. May Allah grant him ample compassion.

MIRZA — SATAN'S COMMISSIONER

In view of this decision and in Mirza's circumstantial death, there is all the proof of his being a great pretender and an arch-liar. Neither was he the promised Messiah nor was he commissioned by Allah. It was Satan who had commissioned him.

Mirza Tahir Sahib! Is there any further need now for a Mubahala after this Divine Decision?

(5) Mirza Mahmud's Sexy Involvements Beget Allah's Wrath

Mirza Tahir Sahib! You have called upon the Ulema of the Ummat for a Mubahala. Do you know, your father, Mirza Mahmud was continually challenged for fifty years but he did not dare face the challenge.

AFFAIR WITH SAKINA, SISTER OF ABDUL KAREEM

Maulana Abdul Kareem accused Mirza Mahmud of illicit sexuality and challenged him several times to meet him at a Mubahala and prove his morals; so much so that he started publishing a newspaper, by the very name of 'Mubahala.'

Instead of taking up the gauntlet, Mirza Mahmud tyrannised over Maulana Abdul Kareem and made him a target of his oppression. Not only was his house burnt but a murderous attempt was also made on his life. He was at last forced to leave Qadian. His sister, Sakina, whom Mirza Mahmud lynched down on the practicing board of his sexy lust may be a living witness even today.

AFFAIR WITH A BOY, SON OF ABDUR RAHMAN

There was a timid dotard, namely Abdur Rahman Misri, a disciple who cringed before Mirza Mahmud and as a "Mureed" was foolishly fond of his "Peer." Such a crouching soul was he to his master that he succeeded in being appointed "officiating Khalifa" in the absence of Mirza Mahmud from Qadian. Probably it was in 1936, that Mirza Mahmud, feeling lusty after Misri's son, satisfied his lust by making the boy his target. Shocked to his bones, Abdur Rahman Misri asked Mirza Mahmud to appoint a high-powered commission of some Qadiani elders to conduct an inquiry into the case. He said that he would personally appear before the Commission to prove that this filthy act was perpetrated by the Khalifa on his son. Instead of accepting this demand, he made Abdur Rahman Misri along with his associate Fakhrud Din Multani a butt of his reprisal. Misri was dragged into law suits while Multani was found assassinated.

CLUB OF ADULTERY

Abdur Rahman Misri, the erstwhile sycophant, gave this statement in the High Court at Lahore:

"The present Khalifa, Mirza Mahmud, is extremely immoral. He hunts women under the guise of sainthood. For this purpose he has kept some men and women as his agents. Through them, he gets hold of innocent girls and boys. He has formed a club in which men and women have been taken in and adultery is committed in this social get-together."

PRAYERS OFFERED IN UNBATHED DEFILED STATE

Abdul Rahman Misri also wrote this in a letter addressed to Mirza Mahmud:

"I cannot offer prayers behind you because through different sources it has come to my knowledge that sometimes you come sin-polluted, and lead prayers in an unbathed lewd condition."

Because of these gross charges, Mirza Mahmud lost courage to face Abdur Rahman Misri. Readily seen conclusion is that limb by limb, joint by joint and pore by pore, Mirza Mahmud was a filthy person. Can any sensible person doubt the impure nasty fermentation of his base elements.

TWENTY EIGHT EVIDENCES ON OATH BY QADIANI MEN AND WOMEN

Mirza Tahir! Some dissenters rebelled from your Organisation. They constituted a group, calling themselves 'Haqiqat-Pasand.' They subjected Mirza Mahmud with serious allegations of shameful wickedness. They wrote a book, named

Tarikh-e-Mahmoodiat in which they produced evidences, administered on oath, by 28 Qadiani men and women, on pain of divine wrath if they were false. In these affidavits, they wrote that Mirza tore chastity of those girls whom he called his daughters and his wife committed sins of fornication while he knew of them. In this book, the accusers challenged Mirza Mahmud for a 'Mubahala' and he was asked to swear on pain of punishment from Allah falling on him that he was not an adulterer. Mirza failed to appear in the 'Mubahala.'

MIRZA MAHMUD HAD NO REPLY FOR THE CHARGES

Rahat Malik, in his book, *Rabwah Ka Mazhabi Aamir* and Shafiq Mirza, in his *Shahr e Sadoom* and Mirza Mahmud Hussain, in his publication *Munkireen e Khatme Nubuwwat Ka Anjam* have enumerated similar charges. Each time, Mirza Mahmud was asked to deny, on pain of Divine punishment on the liar, but he never responded. He was as silent as a dead body. Rather he issued a 'Farman' forbidding his simple believers — the guileless folks — from reading the aforesaid books. Will sensible people not conclude from this that Mirza Mahmud's perimeter of morality was no less different than what was written in those books?

Mirza Tahir! Are you embarking on this *'Mubahala'* with the Ulema of the Ummat with so much of shamelessness attached with your family and ancestry?

بادہ عصیاں سے دامن تر بہ تر ہے شیخ کا
اس پہ دعویٰ ہے کہ اصلاح دوعالم ہم سے ہے

(The garment of Peer is drenched with the wine of sins; And yet he claims to be a reformer of the two worlds.)

Mirza Tahir Sahib! Why don't you have the courage to refute the charges in public made against your father if you think they are false? Why not hold a Mubahala with these people, even if belated.

SWAN-SONG OF MIRZA MAHMUD

I wonder how many of your party-men saw the languishing manner in which your father breathed his last. However you certainly were a witness to his slow-paced tortuous end. My Protector! What an admonition for a lewd! My Saviour! What a lesson for a lecher! Not only in his last breaths but during the entire span of his last eleven years before he was bundled up, he remained a long-drawn lying figurine of a total wreck — a lesson for the whole world. His last gasps produced the bass of his swan-song.

END OF MIRZA NASIR

Then you should also recall the sudden death of your elder brother, Mirza Nasir. My respected friend, the roaring lion of *Khatme Nubuwwat,* Janab Maulana Allah Wasaya, (May Allah sustain his honour) read out a letter written by your sister, in a meeting held in front of your *'Khilafat Palace'* at Islamabad. What were its

contents that transmitted shock waves to Mirza Nasir's heart which having heard it stood still?

Mirza Tahir! You have heard about and seen the lamentable deaths of your brother, father and grandfather. Having challenged a *'Mubahala'* with the Ulema of the Ummat, do you still need to learn a lesson? Do you have the guts to invoke Allah for subjecting you to the same soul-strippings which your father and grand-father underwent?

(6) Challenges of Maulana Manzoor Ahmad Chinioti

My respected associate Janab Maulana Manzoor Ahmad Chinioti, (may his eminence exceed) kept on challenging your late father every year as long as he existed in this world. After his exit, he turned towards Mirza Nasir and challenged him also, regularly. When he too expired then by necessity, the Maulana Sahib has turned to you. Has he not thrown you repeated challenges from London's Wembley Hall? But you don't dare come out to face. Does it not prove that your brother, your father and your grandfather were all a pack of liars and you none-the-less.

Mirza Tahir Sahib! Before challenging the Muslim Ummah first you pay out the debts, due on your patriarches.

(7) Time, Date and Place Set for Mubahala

You have invited this dervish for a "Mubahala," This humble being is ready by all means. But its modus-operandi is not what you have adopted, i.e,, cursing the Muslim Ummah and Ulema, while

sitting cosy in your house and expecting them to do the same. Your aim is to resort to kite-flying, through the media. It's women who sit in houses, spinning wheels, or the urchins are seen flying paper kites.

METHODOLOGY

The methodology of Mubahala has been laid down in the holy Quran in Ayat 'Mubahala'. viz., both parties come out of their houses in the open ground along with their women and children. In pursuance of this holy verse, Allah's last Prophet صلی اللہ علیہ وسلم came out in the open to face the Christians from Najran and asked them to come out similarly. Your grandfather, Mirza Ghulam Ahmad, also came out once in the open ground of Eidgah of Amritsar, for a Mubahala against Maulana Abdul Haq Ghaznavi (May Allah shower His munificence upon Maulana Sahib). The Mubahala tolled the death knell for Mirza Ghulam Ahmad.

STIPULATIONS FOR MUBAHALA

If you are serious in your 'Mubahala' challenge with this dervish, then get going in the name of Allah. Come outside your house like a man, into the ground of 'Mubahala' and move forward. Announce the time, date and place for holding the 'Mubahala'; then bring along your wife, children and family members in the ground at the appointed time. This dervish, insha-Allah, will reach on time with his children, wife and family members.

In the opinion of this humble self, the following date, time and place appear appropriate:

Date: March 23, 1989

Day: Thursday

Time: 2 P.M. after Zuhar Prayers

Place: Minare Pakistan, Lahore

The above stipulations appear appropriate to me because on March 23, 1889, your grandfather — the Musailma of the Punjab — had started making disciples and taking 'Ba'it' (بیعت) from the people at Ludhiana. In this way, March 23, 1989, shall become the hundredth anniversary of your grandfather's charlatanry. The venue of his activity was Ludhiana and by coincidence your adversary also will be a man from Ludhiana. Thus the one-eyed, charlatan Masih Dajjal shall be put to death on the gate of 'Lud'. The time of Zuhar I have chosen because according to a Prophetic Tradition, the breeze of victory and success blow at that time. The venue of Minare Pakistan looks appropriate to me, because here is an open space which is large enough for a big congregation of people. Also, Pakistan Day falls on March 23; people customarily assemble at Minare Pakistan on that day.

OPTION IS YOURS

But I don't insist on these fixtures at all. These are mere suggestions from me. Whatever time, date and place in Pakistan you would suggest I shall readily agree to that.

SLAVE OF ALLAH AGAINST KHALIFA OF COUNTERFEIT NABI

This Faqir is the lowest of servants of Ummate-Muhammadiya while you (far be the evil eye) are Imam of Jamat e Ahmadiya! This humble self admits his weaknesses and omissions while you take pride in your authoritarian 'Imamat'. Many thanks to Allah, this Faqir is a humble slave from among the creatures of Allah while you are the successor to a false Masih. This Faqir is holding fast to the most blessed apron of the leader and personified Blessing of the two worlds صلی اللہ علیہ وسلم while you are the tail-sticker of the Arch-Liar, the Musailma of the present times. This Faqir will step into the ground of Mubahala with feelings of avowed shortcomings in his competence while you may come forward with airs of piety and prelacy. I shall be holding aloft the standard of 'Finality of Prophethood' of خاتم النبیین صلی اللہ علیہ وسلم and you may wave the black streamer of Mirza Ghulam Ahmad Qadiani — the sham Masih, the counterfeit nabi.

FAQIR VERSUS FASCIST

COME! FACE THIS FAQIR IN THE GROUND OF MUBAHALA. COME! WIDEN YOUR EYES AND OPENLY SEE THE SPECTACLE OF MY KIND MASTER'S MANIFESTATION OF TERRIBLE WRATH AND IREFUL INDIGNATION FALLING ON YOU. ALLAH'S PROPHET صلی اللہ علیہ وسلم. SAID THAT IF CHRISTIANS OF NAJRAN HAD COME OUT FOR MUBAHALA NOT ONE BIRD ON THEIR TREES WOULD HAVE SURVIVED. COME! COME OUT TO SEE AGAIN THE MIRACLE OF KHATME NUBAWWAT OF ALLAH'S PROPHET (صلی اللہ علیہ وسلم) ON THE GROUND OF MUBAHALA.

BUT I DOUBT IF YOU WILL COME

Because you know that will mean your jumping into the inferno of leaping fire that will lick every thing. On the contrary, you would surely prefer dying the way your father and grandfather died, rather than stepping into the arena of Mubahla against this humble Ummati of Allah's Prophet صلی اللہ علیہ وسلم.

YOUR HEARTIEST WELL-WISHERS

(8) Here I must point out to you one thing, viz., neither any of the Ulema of the Ummat nor myself have any personal enmity with you or your father or grandfather. There is no quarrel over any property, no dispute over land. By Allah, I swear, we are your well-wishers, imbued with an earnest sense of sympathy for you and wish your welfare. We desire to see you saved from the bursting blaze of infernal flames that melt flesh from the bones.

ALLAH IS MY WITNESS

Our actions are for the sole pleasure of Allah and the welfare of Ummat e Muhammadiya as well as for the people of your Jama't and to rescue you from the fire which is lolling up to you. Why we tear into shreds the slyness, knavery, charlatanry and pious fraudulence of your grandfather, Mirza Ghulam Ahmad Qadiani is for the sole purpose of protecting the faith of Ummat e Muhammadiya and the safety of your people. You would get to know of our gesture of goodwill after your death. Again today, I tell you and, through you, every individual

of your party with feelings of greatest well-wishing, heartiest sympathy and absolute selflessness that you have gone astray. Mirza Ghulam Ahmad Qadiani is not that Masih about whom Allah's Prophet صلى الله عليه وسلم has informed us that he shall come down close to Resurrection times. He is Hazrat Isa (peace be upon him). He had said:

"Take heed that no man deceive you. For many shall come in my name, saying I am Masih; and shall deceive many..... And many false prophets shall rise, and shall deceive many..... Then if any man shall say unto you, Lo here is Masih, (e.g. in Qadian), or there; (e.g. in Iran or Sudan), believe it not. For there shall arise false Masihs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

(Matthew: 24: 4, 5, 11, 23-25).

Mirza Ghulam Ahmad Qadiani, claiming to be Masih, is also among those who led people astray. The interpretations which you and your Sire and his progeny have fabricated are deceptions that have been engineered by Satan and the passionate Self which is present in man. All of these are your satanic pretensions which will fail to make the mark in front of 'Munkir-Nakeer' when you shall be lying in your grave, or when you shall be dragged before the Lord of the Day of Judgement.

HEARTFELT APPEAL TO ALL QADIANIS

Mirza Tahir Sahib! I do understand your predicament in forsaking your present authority and your family seat of Khilafat. You are in a fix.

Nevertheless, if you choose to adopt the Truth for gaining Allah's pleasure, then, He, Eminent in Glory, shall bestow upon you such magnificent recompense that will turn your existing dominion into the triflest of the trifles. On the contrary, if you preferred your present authority and persisted in it by ignoring the Truth, then you would encounter such torment and abjectness that all your existing honour, grace and whatever there is, shall pale into absurdity and oblivion. I submit to every individual of your Jamat to offer renunciation (رجوع) and feel penitent before death approaches him.

QADIANIS! I HAVE CONVEYED TO YOU ALLAH'S MESSAGE

Bear me a witness, you Mirza, and your Jama't and those who read this script of mine, that I have duly conveyed the message of Truth and Righteousness to the Qadianis. Still, I am available to advise anybody if he asks for more clarification or solicits Truth.

(9) You have asked me to publish my reply in papers and periodicals. As far as possible I have tried to do so. Likewise, you may also publish it in you papers and pamphlet, if you want.

(10) I give you four months' time to reply to my invitation for congregating for the challenged MUBAHALA. *The last date for your reply is January 1, 1989.*

(11) You may have sent copies of your challenged

Mubahala to other elder Ulema of the Ummat. If so, I consider it necessary to state on their behalf that you should take the reply from this servant of the Ummat as an answer from each and every one of them. They are requested not to take the trouble of replying on individual basis.

سُبحانك اللّهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ . وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .



18.1. 1409 A.H.
1.9.1988 A.D.



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Final Rejoinder to Mirza Tahir

(LAST NAIL IN QADIANI COFFIN)

By
Maulana Muhammad Yusuf Ludhianvi

Translated by:
K. M. Salim

Edited by:
Dr. Shahiruddin Alvi

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APPENDIX

بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

Mirza Tahir Qadiani played a trick on his Jamaat recently. He produced for them a stunt which he named 'Mubahala'. By injecting morphia into his jamaat in this manner he sought to deaden their sensibility and therefore headed his Mubahala pamphlet as follows:

"Open challenge of Mubahala from Jamaat Ahmadiya Alamgir to the enemies, the kafir-makers and the beliers the world over".

Whereas, Mirza Tahir sent the copies of his published challenge contained in his pamphlet of 'Mubahala' to the elders of Ummat-e-Islamia and the elite of Millat-e-Muhammadiya, he included, among the recipients, the name of this dervish, unknown and humble, for reasons best known to him. This humble being having received it, prepared its rejoinder, *Reply to Mirza Tahir's Challenge of Mubahala,* and addressed it to Mirza Tahir during Muharram ul Haram, 1409, AH. Several magazines and journals of Pakistan and India published it under the caption: "In reply to Mirza Tahir". Also, it was brought out in the form of a separate booklet. Its copies and photostats in thousands were distributed in Canada, America and other countries. Not only that, its various

translated versions in the English language were also printed and vastly distributed in foreign lands. By the grace of Allah, the Qadiani progeny of liars could not and cannot wriggle out from the impact of arguments contained therein till Doomsday.

Since my rejoinder had bound down Mirza Tahir for a response and knowing it would be no easy matter I allowed him a comfortably long period of four months, i.e., till January 1, 1989. Despite my let-up, he failed to meet the date because he stood in a quagmire. Confused, non-plussed and check-mated he had no ground to move backward or forward and no room to wheel about. Ultimately, he managed with his Secretary to draft some sort of a random reply a copy of which is reproduced below followed by my comments captioned: "Final Rejoinder to Mirza Tahir, *Last Nail in Qadiani Coffin.*"

Respected readers would not fail to discern that Mirza Tahir really fell through great blunders by coming out with his 'Mubahala' challenge, because:

Firstly: The decomposed and putrefied Qadiani corpse had to be exhumed for a post-mortem. This challenge subjected it to its detailed diagnostic examination.

Secondly: When at Mirza Tahir's invitation I called upon him to come out in the open ground of Mubahala and pick up the gauntlet in a rendezvous, he curled down his tail meekly — a welcome token of submission — and fled for

safety. As Qadiani norms go, scores of interpretations flowed forth, instead.

Thirdly: Although this humble self had allowed a four-month period for giving me a reply, Allah the Exalted inflicted a death-like stupor over Mirza Tahir and his progeny who lay benumbed till the term expired. At last, the Qadiani Secretary managed to muster himself up to write out some sort of reply (its photocopy to follow). Actually, this was a work of hardly five minutes for the Qadiani Secretary, but Allah, the Exalted, wanted to expose Qadiani infamy and effrontery and therefore a five-minute work took more than four months.

Fourthly: Mirza Tahir and his whole Jamaat fell short of words because Allah made me recount such startling facts from Qadiani history in respect of Mirza Tahir's father and grand-father as thoroughly exposed Mirza Qadiani to be a compulsive liar, dualist-infidel and accursed apostate.

Fifthly: Mirza Tahir failed in his effort to distort Quranic sense of the term 'Mubahala'. His twisting earned him nought but a run-out from Mubahala rendezvous, befitting his grandpa's own unwitting utterance, viz., '*Died under divine execration*'.

In my humble opinion Mirza Tahir will not

dare take up this renewed call-out of mine. Rather, he would not have the grace to respond even.

Now I produce a copy of the Qadiani letter, followed by our comments on it.

MUHAMMAD YUSUF LUDHIANVI

English translation of the Qadiani Letter

London
23.12.1988

Janab Maulana Muhammad Yusuf Sahib Ludhianvi,

The pamphlet, published on your behalf, in reply to the 'Mubahala' invitation of Imam-e-Jamaat-e-Ah-madiya, Hazrat Mirza Tahir Ahmad, has been received in which you have left no stone unturned in twisting truths and have tried once again to show your internal condition to the world by repeating absolutely loose and filthy blames. The way in which you have tried to put foul charges over holy personages of Allah, the Exalted, what reply can there be except in the words of Quran-e-Kareem which says: 'Allah's curse on the liars'.

It's surprising that on the one hand you are showing attachment to the holy raiment of نبی کریم صلی اللہ علیہ وسلم and on the other your disposition is so abhorrent as is not even distantly related to Islam.

You say "falsity of Mirza has become as apparent as the sun at its meridian", but, queer enough, Allah, the Exalted, is continuing to give day by day advancement to the high order Ahmadiya whose foundation Mirza Sahib laid in 1889 and auspicious souls in large numbers are entering this holy order, but blind like you are still groping in darkness.

In your pamphlet, you have repeated all over again all those blames which you have been alleging for almost a century, for which reason, the Imam-e-Jamaat-e-Ahmadiya, had to give the challenge of 'Mubahala', at last. If there was one bit of nobility in you, you should have accepted the challenge of Mubahala of Imam Jamaat Ahmadiya in a straight-forward manner, so that the world would have known that you are truthful and you would not have thought of undertaking the path of flight. 'Mubahala' is not the name of argumentation or disputation but it means taking the matter to the divine court through invocations going beyond debates and discussions. 'Mubahala' is the name of asking for decision through invocation from Allah, the Exalted, but gathering together of parties (to dispute) at some specified place is not necessary by the (interpretation of) the verse of Mubahala. Therefore your asking to come out on such and such date at such and such time, at Minar-e-Pakistan or any other place means nothing but your fleeing away from 'Mubahala'. Our belief is that Allah is present everywhere in the universe and from His Grasp of Authority no place is outside and no spot without His sway and might. His seat circumscribes the earth and the sky. Why do you hesitate to address Allah and pronounce His curse on the liars and why do you consider that presence of the concerned parties is necessary?. Therefore if you possess moral or conscientious courage then come out like a man of action and after writing out all those blames which have been narrated in the 'Mubahala' pamphlet published on June 10, 1988 and which you think are correct, you write 'Allah's curse on the liars', and put your signature. Then see, how does Allah the Exalted distinguish between a truthful and a lying party within the fixed duration.

But we give you advice to undertake righteousness and seek forgiveness of Allah and leave temerity against Allah's appointed Imam so that you save yourself from Allah's wrath and take warning from the corroborative tokens which Allah the Exalted has so far revealed.

Humble,
Rasheed Ahmad Chowdhry
Press Secretary Jamaat Ahmadiya

FINAL REJOINDER TO MIRZA TAHIR
LAST NAIL IN QADIANI COFFIN

(Note: QADIANIS CALL THEMSELVES "AHMADI")

بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

Janab Mirza Tahir Ahmad Sahib,

Peace be on those who follow the right path!

You may recall that some time back you arranged for sending a copy of your 'Mubahala' challenge in the name of this humble self also. In reply, I accepted your challenge. My letter dated 18th Muharram ul Haram 1409 A.H. refers.

I told you in this letter: Start in the name of Allah; come out by appointing some date, time and place where you shall find this dervish waiting for you. In this very letter, I proposed to you, on my own, a certain place, date and time for holding this rendezvous. I did so lest you should back out. I gave you four months time for sending me a reply till the first of January 1989. Your reply reached me on 3rd January 1989 but it bore the signature of your Secretary Sahib. Anyhow, thanks for the

acknowledgement and permit me to comment on certain points which have been raised in your letter.

POINT NO. 1

Your Secretary Sahib writes:

'The pamphlet published on your behalf, in reply to the 'Mubahala invitation of Imam-e-Jamaate-Ahmadiya, Hazrat Mirza Tahir Ahmad, has been received in which you have left nothing undone in distorting truths and have tried to exhibit', once again, your inward nature to the world, by repeating absolutely loose and filthy blames. In this way you have endeavoured to place foul allegations on holy personages of Allah, the Exalted. What reply can there be to them, except in the words of Quran-e-Kareem: "Allah's curse on liars.

COMMENTS ON POINT NO. 1

Let me, first of all, do you justice for your truthfulness. You call my communication a published pamphlet'; no, it was a letter, written on my letterhead with my name on it. It was sent to you by registered post and it carried my signature and seal. To call my letter a published pamphlet reminds me of the famous proverb: A thief might leave stealing but not prying-about. Imagine, when tricksters are apt to dodge unwary people by calling letters as published pamphlets, what distortions would they not have perpetrated on the Quranic text and Ahadith?.

You say, I have tried to bare out my latent morbidity before outside people, by having repeated

my earlier-levelled charges but there is my letter before all. Anybody reading it will conclude that my presentations were historical truths, taken from the Qadiani history. Do you call them allegations and blames from my side? No, I presented ten facts—all from the Qadiani history, five of them related to your grand-father, Mirza Ghulam Ahmad Qadiani and five to your father Mirza Mahmud Ahmad Qadiani. Those historical facts mirrored your face and reflected on Qadianism. No surprise, when this mirror was held up to you, for looking in, you took it ill.

Now, I enumerate those ten facts and challenge you to pin-point the one which is not recorded in your Qadiani history.

DETAILS OF 5 FACTS IN RESPECT OF MIRZA GHULAM AHMAD QADIANI

FACT NO. 1

In his book, *Anjam-e-Atham,* p.282, Mirza Qadiani declared: "We would not, in future, call Ulema for a 'Mubahala'." I ask you: why in view of this categorical declaration, did you break the pledge made by your Sire-Mirza and how could you address the Ulema? It is obvious you have no reply to this tweezer of a question of mine. I told you earlier and say again that Insha Allah, you'll never be able to answer me till the day of your Doom. You are left now with no recourse and I see you wearing a countenance of run-out shame. You are sputtering at me when you say I am repeating allegations.

FACT NO. 2

In order to relate this fact, I invite your attention to a writing of your sire, Mirza Ghulam Ahmad, from his book *Appendix to Anjam-e-Atham.* p.54.

"یاد رکھو کہ اس پیشگوئی کی دوسری جز پوری نہ ہوئی تو میں ہر ایک بد سے بدتر ٹھہروں گا۔" (ضمیمہ انجام آتھم ص ۵۴۔ مندرجہ روحانی خزائن ج ۱۱ ص ۳۳۸)

"Remember, if the second part of this prediction does not come about, I should be deemed worse than every wicked".

What was the second part of the prediction to which Mirza Qadiani referred? I shall tell one who may not be knowing it. It was a prediction, made by Mirza for his second marriage with an already married lady, called Muhammadi Begum; that is, when her husband would die, Muhammadi Begum, the widow, would marry Mirza Qadiani.

This was the second part of his prediction to which he referred in his above writing (in *Appendix to Anjam-e-Atham)*

But luck did not smile over Mirza Ghulam Ahmad Qadiani, the dejected Romeo. The elusive bride could not be got hold of because her husband, the rival-in-love, Sultan Muhammad, did not die. Instead the angel of death came to help Mirza Ghulam Ahmad pack up, to carry him to the higher storey! Therefore, this cavalier don met no success with the dona.

I ask you, Mirza Tahir Ahmad, did Mirza Ghulam Ahmad Qadiani's second part of

prediction come true?. Did Muhammadi Begum become widow in Mirza Qadiani's lifetime?. No, then call him in his out-landish lingo: "Worse than every wicked"(ہر بد سے بدتر) Any doubt in it? Mirza Tahir! Am I untrue?

I am amazed, Mirza Tahir, at your rude impudence. You are coming to a Mubahala rendezvous in support of a 'worse' man. Tell me, have I concocted this comparative-degree-adjectival-epithet against your so-called 'holy personage'. Have I coined it ("worse than every wicked") or your grand-papa has himself done so? This is my second question which your entire Jamaat Qadiani, misnamed by you as Jamaat Ahmadiya, feels frustrated to reply.

FACT NO. 3.

This is an interesting episode, again from the Qadiani history.

Once, Mirza Qadiani arranged to convene a discussion with a local head of episcopal diocese, named Atham. For fifteen days, argumentations continued. When Mirza could not beat his adversary he invoked Allah for decision. He pronounced that Allah had made this decision for Atham that this liar would be thrown into 'Havia', (Hell) within fifteen months from June 5, 1893.

Mirza predicted in these words in his book *'Junge-Muqaddas'* p.293.

"میں اس وقت یہ اقرار کرتا ہوں کہ اگر یہ پیشگوئی جھوٹی نکلی یعنی وہ فریق جو

خدا تعالیٰ کے نزدیک جھوٹ پر ہے وہ پندرہ ماہ کے عرصہ میں آج کی تاریخ سے بسزائے موت ہاویہ میں نہ پڑے تو میں ہر ایک سزا کے اٹھانے کے لئے تیار ہوں مجھ کو ذلیل کیا جاوے۔ روسیاہ کیا جاوے۔ میرے گلے میں رسہ ڈال دیا جاوے مجھ کو پھانسی دیا جاوے۔ ہر ایک بات کے لئے تیار ہوں۔"

(جنگ مقدس ص ۲۹۳۔ مندرجہ روحانی خزائن ج۶ ص ۲۹۳)

"I admit right now that if this prediction goes false i.e., if within fifteen months from this day, the party deemed to be liar in Allah's view does not fall into 'Havia' as death punishment then I am prepared to undergo every type of punishment: disgrace me, blacken my face, collar a rope around my neck or hang me on the gallows. I am prepared for every thing".

Time-limit started shrinking and Qadiani Jamaat was certain that Atham would die within fifteen months because Sire Mirza Qadiani had written:

"اور میں اللہ جل شانہ کی قسم کھا کر کہتا ہوں کہ وہ ضرور ایسا ہی کرے گا۔ ضرور کرے گا۔ ضرور کرے گا۔ زمین آسمان ٹل جائیں پر اس کی باتیں نہ ٹلیں گی۔"

(جنگ مقدس ص ۲۹۳۔ مندرجہ روحانی خزائن ج۶ ص ۲۹۳)

"And I swear by the greatness of Allah that He will certainly do so, will certainly do so; will certainly do so; the earth and sky may deviate but not His ordainments".

As the zero hour drew nearer and the count-down started, Mirza Qadiani madly shouted:

"اگر میں جھوٹا ہوں تو میرے لئے سولی تیار رکھو۔ اور تمام شیطانوں اور بدکاروں اور لعنتیوں سے زیادہ مجھے لعنتی قرار دو۔"

(جنگ مقدس ص ۲۹۳۔ مندرجہ روحانی خزائن ج ۶ ص ۲۹۳)

"If I am a liar, keep the gallows ready for me and consider me the most accursed of all the accursed persons, the evil-doers and the satans". *(Jung-e-Muqaddas,* last page).

During the night preceding the avowed day-break, the town of Qadian went into a drone of tumult and tribulation. Men, women, big and small rubbed their noses on the earth, lamenting:

"O Allah, Atham may die; O Allah Atham be dead!

"O Allah, send a bolt from the blue for Atham!"

They were certain Atham would not live to see the dawn of the next day. Mirza Ghulam Ahmad Qadiani, on his part, worked out spells of sorcery whole night for Atham's death and had charms recited over black grams to be thrown into blind dry wells. *Seerat-ul-Mahdi,* Vol. 1: p:178; Vol. 2 p:7).

Despite all invocations, contrivances and hulla-baloo Atham saw the dawn and many more dawns for many years. Thus, Allah the Exalted, testified that:

*Mirza's prediction was not a divine revelation;

*Mirza's prediction was his imposture;

*Mirza deserved the punishment he had proposed on himself, that is,

—"Disgrace me"
—"Blacken my face"
—"Collar a rope around my neck"
—"Hang me on the gallows".

Mirza Tahir Sahib, I ask you: In view of your Sire's calling himself "the most accursed of all accursed persons, the evil doers and the satans," have I used these superlative-degree adjectival-epithets about him or it was your sire grand-papa himself who used them about his own self? Are you wanting a 'Mubahala' rendezvous in support of a satan who is most accursed of all satans? Tell me, is there one single word wrong in this factual event from the Qadiani history?.

FACT NO. 4

The fourth fact from your Qadiani history is a Mubahala challenge between Mirza Qadiani and Maulana Abdul Haq Ghaznavi (May Allah rest his soul in peace). This was held on Zeeqada 10, 1310 AH in Eidgah of Amritsar. The late Maulana's challenge was on this issue: *Mirza and his Mirzais were a coterie of liars, unbelievers, heretics, impostors and Dualist-infidels. (Majmua-e-Ishtiharat Mirza Ghulam Ahmad Qadiani* Vol. 1 p. 425). And Mirza Qadiani had already declared that:

"مباہلہ کرنے والوں میں سے جو جھوٹا ہو وہ سچے کی زندگی میں ہلاک ہو جاتا ہے۔"

(ملفوظات مرزا قادیانی جلد نمبر۹ ص ۴۴۰)

"Whosoever is the liar out of the Mubahala participants, perishes during the lifetime of the truthful." *(Malfuzat Mirza Ghulam Ahmad Qadiani* Vol. 9 p. 440).

In accordance with the above stipulation Mirza Ghulam Ahmad Qadiani was the liar as he perished during the lifetime of Maulana Abdul Haq Ghaznavi on May 26, 1908, whereas the Maulana Sahib, (Allah's mercy on him), lived for 9 years after Mirza's death. *(Raees-e-Qadian,* Vol. 2 p. 192 and *Tarikh-e-Mirza,* p. 38).

Mirza Tahir Ahmad Sahib! In your letter you have defined Mubahala in these words: "To take a matter to the court of Allah, the Exalted, through invocation is named Mubahala. To supplicate Allah, the Exalted, for a decision is called Mubahala." From this definition, it is obvious that Divine Court is the supreme-most court whose decision is definite, direct and unambiguous. There can never be an iota of a mistake in it, God forbid. When, as a result of the aforesaid Mubahala, the Divine Court has already decided that Mirza Qadiani was an arch-liar, Dualist-infidel, one-eyed impostor, renegade and a Kafir, do you wish now to appeal against this decision? Remember, to reject this court's jurisdiction is *kufr*, to deviate from its decision is *kufr*, to appeal for its revision is *kufr*. Tell me, if there is one single word which I have uttered here is untrue. Actually, the questions I have raised cannot be answered by the whole Mirzai progeny put together.

Mirza Tahir Ahmad! If you believe in Allah and if you are not an atheist, then come out to accept Allah's Decision whole-heartedly and proclaim to

the world that your grand-father was a grand-liar. If you will not do that, then people will have no choice but to consider you a re-production of what your grand-father once said in his *Majmua-e-Ishtiharat* Vol. 1, p. 397.

"The Jewish people by becoming targets of execration turned into baboons and swine. In their respect it is recorded in some commentaries on the holy Quran that apparently they were humans but their inward condition had become like that of baboons and swine and receptivity for accepting truth was wholly wrested from them. This is the sign of metamorphosed inferior shapes that they cannot accept truth, even when manifestly revealed to them."

In *Zameema-e-Anjam-e-Atham*, p. 21, your grandfather wrote:

"دنیا میں سب جانداروں سے زیادہ پلید اور کراہت کے لائق خنزیر ہے مگر خنزیر سے زیادہ پلید وہ لوگ ہیں جو اپنے نفسانی جوش کے لئے حق اور دیانت کی گواہی کو چھپاتے ہیں۔"

(ضمیمہ انجام آتھم ص ۲۱۔ مندرجہ روحانی خزائن ج ۱۱ ص ۳۰۵)

"The most unclean among all the animals of the world and highly loathsome is swine but more polluted than swine are those men who hide evidence of truth and honesty due to their selfish motivation".

Incidentally, here the grandpa has exposed his grandson unwittingly!

FACT NO. 5

I refer to Mirza Ghulam Ahmad Qadiani's published notification, titled:

"The Final Decision with Maulvi Sanaullah Saheb Amritsari."

In this, Mirza implored Allah, humbly and earnestly: "O Allah! if I am truthful, destroy Maulvi Sanaullah in my lifetime, by strokes of celestial punishments like plague and cholera and if Maulvi Sanaullah Sahib is truthful and I am a liar, a knave, a mischief-monger in Your eyes, then destroy me in the lifetime of Maulana Sanaullah."

Allah, the Exalted, issued His Decision. In line with Mirza's own malediction, Allah destroyed him on May 26, 1908, through the pestilence of cholera. (*Hayat-e-Nasir*, p.15). But Maulana Sanaullah Sahib, (Allah's mercy on him), lived on and on for an amazingly long period of forty-one years after Mirza's doom. This Divine Decision proves again that Mirza was a liar, a knave, a trickster, and a mischief-monger, to quote his own words.

I ask you, Mirza Tahir Ahmad, have you asked me for a Mubahala rendezvous in support of this impostor? Tell me, which word in this writing of mine will you call an accusation?

Here, I turn your attention to a notable point. The Quran-e-Hakeem has quoted an imprecation which was uttered by Kuffar-e-Makkah. They said:

﴿اللّٰهُمَّ إِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيْمٍ﴾ (الأنفال: ٨-٣٢)

"O Allah! if this (Deen) is indeed the truth from Thee, then rain down on us a shower of stones from the sky or send on us painful torments".

(Quran, Al-Anfal 8:32)

Look at the extreme misfortune, stupidity and perverseness of the idolaters of Makkah that they did not invoke Allah for granting to them His favour. They did not say, O Allah! grant us the ability to accept the Deen, brought by the Holy Prophet Muhammad صلى الله عليه وسلم in case it is really from Thee. Instead, the Kafirs of Makkah said if Deen-e-Islam was genuine then stones should rain down on them or they be annihilated by Divine Punishment!

Tafseer-e-Usmani (Maktaba Rashidia, p-234) says: "Abu Jahl is reported to have invoked Allah in these words in front of Ka'ba when leaving Makkah (for the Battle of Badr). As a result, he witnessed a sample of what he had asked for."

Following the example of Kuffar-e-Makkah, Mirza Ghulam Ahmad Qadiani did not say: O Allah! if I am astray in Your eyes, set me on right path and forgive me. Instead he prayed: "O Allah! if I am a liar, knave or a mischief-monger then destroy me during Maulana Sanaullah's life". Compare this self-curse of Mirza Qadiani to that of Abu Jahl. Where is the difference in the purport? Abu Jahl said:"If محمد صلى الله عليه وسلم is truthful and we are

liars, destroy us through bolts and stones from the sky". Mirza said: "If Maulana Sanaullah is truthful and I am a liar, destroy me in front of him". Abu Jahl got his asked-for in Badr and Mirza got his asked-for on May 26, 1908, both getting their asked-for ultimately. Does this carry any lesson for you, Mirza Tahir Ahmad Sahib, the Imam of self-styled Jamaat "Ahmadiya"?

DETAILS OF FIVE FACTS RECORDED IN QADIANI HISTORY IN RESPECT OF MIRZA MAHMUD AHMAD QADIANI

Mirza Tahir Ahmad! I have enumerated five facts recorded in Qadiani history about your 'grand-pa', Mirza Ghulam Ahmad, and now I enumerate a similar number selected from your Qadiani history concerning your 'daddy' Mirza Mahmud Ahmad. My purpose in doing so is to stress that the 'Dad', despite Mubahala challenges made to him for half a century, did not come forward to reply not even once; nor did any of his progeny. Therefore, clearing this out-standing debt of five decades is your first charge, Mirza Tahir Ahmad! You should settle that encum-brance first. I tell you a way out, if you are in search of one: Start with a denial of these facts and swear on Oath that Allah's wrath fall on you if you are telling a lie. Having done that you should take on the Mubahala rendezvous with Ulema of Ummat.

I am again reminded of a proverb, which runs

like this: Let a winnower sing if it wants to but why let a sieve which has seventy-two holes, that is, if somebody else wants to run the gauntlet, he may, but not you, Mirza Tahir, who are loaded with fifty to sixty outstanding Mubahalas. Sure, you are sitting snug in mother's lap cuddling in the British manger; what has pricked you to have come out mooing!

اتنی نہ بڑھا پاکی داماں کی حکایت
دامن کو زرا دیکھ زرا بند قبا دیکھ

'Don't eulogise your stained cloak too much; just look at its flap, just glance at the tunic's knot'.

FACT NO. 1

Maulana Abdul Kareem accused your father, Mirza Mahmud Ahmad, of immorality in 1927. He asked him to face him in a Mubahala but Mirza Mahmud would not. As a result, the poor soul was penalised. Attempt was made on his life, his friend's house was put to flames and he was dragged in courts. Ultimately, he was driven out from Qadian. Till the last, Mirza Mahmud did never have any courage to face him in Mubahala. Still worse, none of the sons of the accused had the graciousness to project their father's morals. None has come forward to take oath before Allah on pain of His pestilence catching him if Abdul Kareem was true and their father immoral.

FACT NO. 2

Similar immorality charge was made by Abdur Rahman Misri in 1936. As a result, he was also maltreated and a breach of peace case was instituted against him in which this poor man gave the following statement in the court on oath:

"The present Khalifa (Mirza Mahmud) is extremely immoral. He hunts women under the guise of sainthood. For this purpose, he has kept some men and women as his agents. Through them, he gets hold of innocent girls and boys. He has formed a society in which men and women have been taken in and adultery is committed in this social get-together." (Mumtaz Ahmad Farooq, *Fateh Haq,* p.41).

Before proceeding further, let me highlight the background of this incident for the benefit of those who may not be knowing. This timid dotard Abdur Rahman Misri used to be a slave-like disciple of Mirza Mahmud Ahmad. As a 'Mureed', he was so foolishly obedient to his 'Peer' that he cringed about with folded arms and low gaze in front of him. Once, the 'Peer' i.e., Mirza Mahmud Ahmad, feeling lusty over his 'mureed' Misri's son, satisfied his lust by making the boy his target on his practicing board. Misri was shocked. He gaped and marrow in his bones numbed. Collecting his fallen-out crest, he asked Mirza Mahmud to appoint a high-powered committee of Qadiani elite and said he would appear in person before the elders, to prove that this sordid and unnatural act was actually perpetrated by the Khalifa over his minor son. Instead of accepting this demand, Mirza Mahmud Ahmad Qadiani sprang up to make Misri and his friend Fakhrud Din Multani a butt of his reprisal. As a result, Misri was dragged into courts while Multani was found assassinated.

You, Mirza Tahir, have never come forward, vouching for your daddy's morals. Why not, I ask? Why have you not sworn before Allah, on pain of His wrath falling on you if this is true. Well, you

can do it now. Your father Mirza Mahmud tried to side-track Misri's complaint by calling the affair an act of enmity of the hypocrites. By hypocrites, I know, he meant the Lahori party of Mirzais.

Here I digress, for an interesting episode which is recorded in Qadiani history. Once, in a Jum'a Khutba, Mirza Mahmud read out a letter he had received from a person whom he later called a hypocrite. This letter said:

"Hazrat Sire, the promised messiah (i.e., Mirza Ghulam Ahmad Qadiani) was a friend of Allah and friends of Allah commit adultery now and then only. Therefore, if the grand-sire committed adultery occasionally, so what?"

The letter further said:

"We have no objection on Hazrat grand-sire, the promised Messiah (i.e., Mirza Ghulam Ahmad Qadiani) because he committed adultery at times only but our objection is on the present Khalifa (i.e., Mirza Mahmud Ahmad Qadiani) because he commits adultery all the time!"

Mirza Mahmud Ahmad was pleased to read out this 'holiest of holy' document, brazen-faced, from a pulpit in his Jum'a Khutba. After reading it, he did not contradict its contents. He did not swear before Allah that Divine wrath might fall on him if he was an adulterer. He only passed a harmless sort of remark which is recorded in black and white and published by Qadiani newspaper *Al-Fazl,* dated 31st August 1938: Mirza Mahmud said:

"It appears from this objection that this person is Paighami Tab'a" (i.e., of Lahori party of Mirzais).

My digression ends here. In view of this gross charge, the readily seen conclusion is that limb by limb, joint by joint, and pore by pore, Mirza Mahmud was a doer of unsocial, immoral and unnatural acts. Can anybody doubt the stinking fermentation of his base elements?

FACT NO. 3.

In 1956, some young men from amongst Qadianis formed a party by the name of Haqiqat Pasand Party with the object of exposing Mirza Mahmud Ahmad's evil conjurations which he performed in Samri style. They published a book, called *Tarikh-e-Mahmudiat.* In this they collected eye-witness accounts of twenty-eight Qadiani men and women who left Qadianism because of Mirza Mahmud's immorality. All the narrations in the book are given on oath before Allah that they are not lies. Evidences therein prove that Mirza Mahmud was a very immoral person. Although Mirza Mahmud was alive those days when the book was published he dared not disprove any of those acts of his, to the extent that when they were repeated in subsequent writings none of his progeny challenged them. How about you, Mirza Tahir, to pick up the gauntlet now? But I know you wouldn't do so. This betrays that your criminal conscience abets it. Having been challenged for so many Mubahalas, as if they were oozings of mother's milk for your suckling, you have now come forward, on your own, asking for a Mubahala.

These facts which I have given are from Qadiani household after 1937 but previous to this there have been reports of dissolute acts of the Don

Juan (i.e., Mirza Mahmud Ahmad) in his student life and of his adolescent waywardness.

Is it not from your history that your grandfather, (the counterfeit messiah, Mirza Ghulam Ahmad Qadiani), once set up an enquiry against your father (Mirza Mahmud Ahmad) for his juvenile delin-quency but your father escaped punishment for lack of four eye-witnesses to his actual acts?

Mumtaz Ahmad Farooq, in *'Fateh Haq'* has also described the above episode: How Mirza Mahmud Ahmad had sunk into sexy involvements from the very start of his puberty. His father, (i.e., Mirza Ghulam Ahmad Qadiani), once instituted an enquiry against him on receiving reports of his committing immoral acts. There were four persons appointed to this commission of enquiry: Maulvi Noorud Din, Khawja Kamal ud Din, Maulvi Muhammad Ali and Maulvi Sher Ali. When the commission met to enquire, the mother of the accused presented herself secretly before them and held out front flap of her shirt supplicating before the commissioners. Admitting his guilt she begged for mercy on behalf of her son. She pleaded to them that his sinful son, if caught, would be turned out of the house by his father. As a result of this intercession by your grandmother, these "four sententious pundits acquitted the accused under cover of Qadiani Fiqah.

As luck would have it, Allah punished these four exponents of Qadiani Shariat at the very hands of this very 'accused' when he took over the reins of Khalifaship later. Mirza Muhammad Hussain in his book, *Fitna-e-Inkar-e-Khatm-e-Nubuwwat,* has apprised us of this event.

FACT NO. 4

The fourth fact, recorded in your Qadiani history, Mirza Tahir Ahmad, is about the manner in which both your father and grandfather tumbled out of this world. Here I put a question to you. Would you not say that their deaths were in the nature of a Divine Warning given to mankind? If you say they were not, OK, then would you pray to Allah to afford you the same type of ouster from the world. This question I had put to you earlier also but you did not reply because where are your guts for it! I appreciate your reasons. You are scared of that death-bed agony: into hell before hell. But would you not allow the people of the world an opportunity to see the spectacle of Allah teaching you a lesson? You could still provide the world some fun if you published an answer to my question.

FACT NO. 5

I have drawn your attention to a number of challenges made by my renowned friend, Maulana Manzoor Ahmad Chinioti, first to your father as long he was alive and then to your brother Mirza Nasir and after his death to you lastly. I should say he has been holding annual anniversaries of these challenges. To ensure, he sends these challenges to Qadiani leaders by registered post and in every meeting which he addresses, he speaks from public platform in these words:

'Swear by Allah that you or your daddy were never an active subject or a passive object of an immoral act'?

Your father and your brother did not have the courage to answer. Now your good self too lack sufficient pluck.

Blind the evil eye! Have you invited Ulema for a Mubahala on behalf of such unsanctimonious persons! Mirza Tahir Ahmad Sahib, these are not blames. These are facts which you and your family cannot deny till your Doomsday. These are bright like the sun but your Secretary Sahib, blind like bat, writes to me:

'You have tried to put foul charges over holy personages'.

Libertines, holy personages? O Allah protect us! Was Mirza Ghulam Ahmad holy? Was Mirza Mahmud Ahmad holy?

I refer to a 'Fatwa', given by your Mufti of Qadian to a person named Muhammad Hussain Qadiani. He had asked:

'Why does holy sire (i.e., Mirza Ghulam Ahmad Qadiani) has his arms and legs pressed by unrelated women? The (Mufti) Chief jurist of Qadianism replied:

"He is an innocent prophet. Touching and caressing with him is not prohibited; it's rather a source of blessing and auspiciousness (Ref. Newspaper *Al-Hakm,* Vol.11, No:13, p.13, dt. 17th April, 1907). Compare this with Mirza's own denial of innocence on page 5 of his book, *Karamat-us-Sadiqeen:*

"Sorry that Batalvi Sahib did not understand

that myself or any human can ever claim to be innocent after the prophets, Allah's benediction on them all"! But your Secretary Sahib's remarks uphold even Mirza Mahmud as innocent and holy! All greatness to Allah!

It will not be out of place, if I refer to a book titled, *Hamarey Ismaili mazhab ki haqiqat aur us ka nizam,* by Doctor Zahid Ali in which Doctor Sahib, on page 363 quotes a standing order from an Ismaili Imam, namely, Qazi Noman Bin Muhammad, as follows:

"If you see the Imam doing adultery with your own eyes or see him drinking wine or committing acts of lewdness, don't let your heart or tongue consider those acts as unapproved and don't doubt their correctness and righteousness at all".

It appears your Secretary Sahib and the choicest Qadianis like him have been tutored on the lines of the aforesaid Imam, to consider their Khalifa holy, despite the Khalifa's lechery, despite his adultery and unnatural acts.

When men and women have produced firm evidences of immorality against Mirza Mahmud and when the latter's off-springs have kept mum, the facts stand verified. But for the Secretary Sahib, Mirza Mahmud is holy! Whereas Allah decided that Mirza Ghulam Ahmad Qadiani was a liar, Kafir, apostate, impostor, disgraceful, contemptible, 'worse then every wicked' and sire of the clan of accursed satans; your Secretary Sahib considers these epithets sanc-timonious! In other words, "My 'peer' is only a wee bit cheat, otherwise he is a perfect saint"!

I call your attention to a recent communication sent by Janab Hafiz Bashir Ahmad Masri which is a rejoinder to your Mubahala pamphlet. He summarised in it acts of profligacy of your household thus:

> The elder son of Mirza Ghulam Ahmad, that is Mirza Mahmud (your father) was a habitual adulterer, having affairs with married women and unmarried girls, to the extent that he committed incest with the forbidden womenfolk of his household.
>
> Both the brothers of Mirza Mahmud, i.e., Mirza Bashir Ahmad and Mirza Shareef Ahmad were habitual sodomites and particularly the young were their targets.
>
> The maternal uncle of Mirza Mahmud, by name Meer Muhammad Ishaq too was a habitual sodomite and innocent school-going children in particular were his victims.
>
> In short, dignitaries of Qadiani hierarchy satisfied their sexual lust, feeling free of any social or moral restraints.
>
> "The whole house gleamed with luminaries!"

Mirza Tahir Ahmad Sahib, you cannot get away by brushing these historical facts calling them unfounded allegations. Unless you absolve yourself from the charges preferred against your father, you cannot brazen it out through your 'Mubahala' challenge.

POINT NO. 2

Your Secretary Sahib writes: "Allah the Exalted is continuing to give day by day advancement to the high order Ahmadiya whose foundations Mirza Sahib laid in 1889 and auspicious souls in large numbers are entering this holy order but the blind like you are still groping in the dark".

Mirza Tahir Ahmad it is stupid to call numerical increase of your party a proof of Divine support. I give you six explanations of which you are ignorant.

Explanation No. 1

Why look at the increase alone. Look to which side it is tilting, whether towards virtuosity or towards evil. If it is towards the former then it is a happy augury otherwise don't be happy because it is an indication of a let-up by Allah for a subsequent pull-up. Initially offenders are warned. When they don't take heed, a let-up starts, that is, Allah allows them some latitude to develop.

Therefore Allah is pleased to say:
(Translated by Mirza Mahmud himself, in his *Tafseer-e-Sagheer,* in Urdu, whose English rendering is:

"Then leave me and leave those who belie this Book (i.e., don't go punishing them yourself). We shall pull them towards gradual annihilation from sides they wouldn't know and I will permit them a latitude (i.e., don't pray for their destruction). My contrivance is very strong (that will ultimately put them to destruction).

In Sura 'Al-Nisa': 115, Allah is further pleased to say: (Translated by Mirza Mahmud, in his *Tafseer-e-Saghir,* in Urdu, whose English rendering is:

"And if whosoever to whom guidance has been fully unfolded goes on opposing (this) prophet and follows a path other than the path of believers, We shall set him after the same thing that he is doggedly pursuing and will cast him in Hell and that is a very bad abode".

Allah has made apparent Mirza Ghulam Ahmad's imposture many times, and not only that, the pot of Mirza Mahmud's fake piousness bang-bursted not once but several times on Qadiani and Rabwah crossroads. Simultaneously, your party has been thrown into different types of torments and troubles. As a result your father had to run away secretly from Qadian and your good self, too, following his footsteps flew from Pakistan, incognito. You ran helter-skelter to London, straight into the lap of your foster-mother, so fast that you drew a second breath only after arriving there. Why you don't take heed from me that Allah has provided you some let-ups. In His Divine Prudence He has extended your rope for a short run. Now don't misconstrue your noose loosening. It amounts to no progress, advancement or increase of your Order of Qadianis, in any tangible sense. Therefore don't measure yourself by yard-stick of numerical increase. Distinguish between profligacy and Divine Approbation.

In this world, Allah affords equal opportunities for truth and untruth to develop. This is the nature of His Law. Those who cannot discriminate between inflation and progress are victims of

mutilated psyche. I give you an instance. Atheism is plentiful today in the world; Satanic forces are doubling up. Evil is going up by leaps and bounds. Will any wise man call this abundance a proof of Divine support?. Is increase of atheism an argument for its godliness? Hence, don't puff yourself up over flatulence of Qadiani numbers. Gaseous expan-sions in the belly are not a sign of health. Remember artificial stones cannot hide their identity from the eyes of a connoisseur. Animal-cules multiply after rainy seasons.

Explanation No. 2

The manner in which your party has manoeuvred to enlarge its numbers corroborates its shady nature. In support of my argument I ask you to turn to the claim which your grandfather Mirza Ghulam Ahmad Qadiani made. He said that he was the same promised messiah about whom Allah's Prophet صلی اللہ علیہ وسلم has foretold.

Let us now recount as to what conspicuous deeds that would-be Messiah shall be performing when he will come into the world. For this purpose, I quote none but the actual words of your father, Mirza Mahmud Ahmad written in his book *Haqiqat ul nubuwwat*. He says, Allah's Prophet صلی اللہ علیہ وسلم used these words:

"Prophets are like brothers-in-affinity. Their mothers are different but Deen is one. And I have the closest connection with Isa bin Mariam because in between him and myself there is no prophet and he is about to come down. Therefore when you see him, recognise him that he is even-statured, red-white mixed complexion, wearing yellow clothes.

Water shall be dropping from his head although water will not have been shed over the head. He will break the cross, kill the swine and will forsake 'jizia' and will invite people to Islam. In his times, all religions will be dead and only Islam will exist. Lions and camels, leopards and cows,wolves and goats will graze about together. Children will play with snakes and they will not harm them. Isa bin Mariam will remain on earth for forty years and then he will die and Musalmans will offer his funeral prayers".

(Mirza Mahmud , Haqiqat unNubuwwat, p.192).

Out of so many signs that have been foretold is there a single one which can be microscopically traced into the personality of Mirza Ghulam Ahmad Qadiani in his life or deeds he performed?. Surely not. Then what sort of a counterfeit messiah is Mirza Qadiani in whom not a single micro indication is present. Just look at one fore-telling by the holy Prophet صلی اللہ علیہ وسلم that in Messiah's times all religions will be dead and only Islam will exist. But during the false messiahship of Mirza Qadiani what to say of all the world religions getting extinct, there was one mosque in Qadian which had gone under Sikh possession but which could not be liberated by him. It is now eighty years that he died but his followers are not even as much as 'salt in flour'. Even sweepers are more in numbers than the Qadianis.

Tell me now, are you still proud of your numbers?. If your unrelenting presumptuousness prevents you from opening your eyes and prompts you to boast I can only repeat what Allah's Prophet صلی اللہ علیہ وسلم said :

When you become shameless then do what you like.

Explanation No. 3

Mirza Tahir Ahmad Sahib, I shall now beat you over statistics because I have every sort of arrow in my quiver with which I shall lay your Jamaat flat on every ground.

If your supposed numerical abundance is an indication of Allah's support to the religion of Qadianis, then this support is available more to the Christians. Actually, it was your ill-omened Mirza Ghulam Ahmad Qadiani who helped the Christians to achieve numerical superiority over your people. I give population figures of Christians in the very home district of Mirza Qadiani, that is district of Gurdaspur (India), taken from Muhammadia pocket-book.

1891	2400	NOTE: Even during 1891 to
1901	4471	1911 when Mirza was a
1911	23365	contemporary figure till 1908
1921	32832	"busy in eradicating
1931	43243	Christianity" the Christians
		multiplied tenfold from 2400
		to 23365!

Your daily newspaper, *'Al-Fazl'*, Qadian, dated 19th June, 1941, says: "Daily 224 men of different religions in India are becoming Christians". This means 81,760 men were converted annually. If this is calculated from 1941, it works out to 39,24,480 individuals during the last 48 years.

The increase in Christian population in Pakistan is occasionally published. It is said Christians were 80,000 in both wings of Pakistan at the time of Partition in 1947. In 1951, they were 4,32,000 in West Pakistan which increased to 5,84,000 by 1961 and 9,08,000 by 1972. The President and Secretary of Christian Orga-nisation claimed a population of 60 lakh in 1976. At this rate how many more might have been added to it by 1989, you can imagine

Recently a report came from Bangla Desh that 5 lakh left Islam to join Christianity. For the African countries, you are not ignorant. Over there, whole populations and settlements fell en block into missionary nets. Keeping these statistics in front of you tell me if numerical strength of your party has any proportion worth the name; not even a distant comparison. Therefore, if you call your numbers a proof of Divine support to your Qadianism, can not the Christians bring the same argument several times stronger and do the Christians not have a right to assert forcefully: auspicious souls are joining the holy Order of Jesus Christ in large numbers but blind Mirzais are still groping in the dark?. If you don't think them auspicious then, by the same measure, Qadiani converts are not auspicious either; nay, they are perpetual wretches, having fallen a prey into the claws of Qadiani Mirza, the Dualist-infidel, and having left the cloak of mercy of رحمۃ للعالمین صلی اللہ علیہ وسلم (a blessing for the entire universe) by preferring Qadiani execration to Islamic blessing.

Explanation No. 4

The numerical advancement of Christianity as

mentioned above, is not a proof that it is enjoying Divine support but it is a proof that Mirza Qadiani was an arch-liar because due to his arrogant claim of messiahship, he took upon himself the job of breaking the 'Cross' of Christianity. He wrote to Qazi Nazar Hussain, editor of newspaper 'Qul Qul' Bijnor (India):

"My work for which I am standing in this ground is none but this that I will shatter the pillar of Isa worship and will spread Monotheism instead of Trinity and exhibit the eminence and dignity of the holy Prophet صلی اللہ علیہ وسلم to the world. *Hence, if even crores of signs may appear from me but this real work does not come to pass through me, then I am a liar*. Therefore, why is the world hostile to me and why does it not see my accomplishment? If I succeed in doing that work in Islam's support which ought to have been done by the promised Messiah and the promised Mahdi, then I am truthful *and if nothing is achieved, then let all be witness that* I am a liar,"

(Newspaper, *'Badr'*, Qadian, No. 29, vol: 2, p. 4, Dated 19th July, 1906).

The world saw the finale of this fake sire: It is now eighty years after his death, the pillar of Isa worship has not yet crumbled, faith in Trinity has not yielded to monotheism and Christianity has seen no impediments; only Mirza's loquacity has gone bottom-side up! It has helped to spiral a greater ascendancy for the Christians. In consequence, the world must go on calling Mirza, as he wished to be called, a liar, a liar, a liar, till his Day of Reckoning!

Explanation No. 5

In order to strike awe into guileless folk, your technique has always been to put forth false statements. Inter alia, you produce incorrect statistics and give out those figures which you have yourself fabricated. This habit of telling lies is not a recent innovation. The sire Mirza Qadian was a pastmaster at fabricating lies. I say nothing without proofs. Contradict me if I am wrong.

Mirza, the god-father of the progeny of liars, gave the number of the Qadianis in several books as follows:

Date	Title of Mirza's Book	Page Ref.	Extract from the Book	Numerical Strength
Oct. 1902	Tuhfatul-Nadwa	6	"In a few years more than a lakh of people took oath of my allegiance"	1 lakh
Jan. 1903, (i.e. after 3 months)	Mawahib-ur-Rehman	67	"Jamaat became double from a lakh."	2 lakh.
1905 (i.e. after 2 years	Appendix Haqiqat ul Wahi	117	"Disciples became about four lakhs."	4 lakh
1907 (i.e. after next 2 years)	Al-Istifta Haqiqat ul Wahi	32	"Followers as many as pebbles and particles of sand"	Uncountable!

The last entry is interesting. It may be related that once a Qadiani propagandist, from whom the German Herr Goebbles perhaps learnt the art of concoction, wrote a letter to Mirza from Alexandria (Egypt) in Arabic:

لقد كثرت أتباعكم في هذا البلاد وصارت عدد الرمل والحصى، ولم يبق أحد إلا وعمل برأيكم واتبع أنصاركم.

(الاستفتاء ملحقه ضميمه حقيقة الوحي صـ٣٢)

"Your followers have become numerous in this country (Egypt) and they are as many as pebbles and particles of sand. Not a single man is left here who has not acted upon your advice and not followed your helpers".

Before any comment I wish to draw attention to the phrase فی هذاالبلاد Its grammatical structure belies linguistics. Its writer is not an Arab but a Punjabi because this phrase smacks of having emanated from one whose mother tongue is not Arabic. Undoubtedly, it has been coined in 'Techi Techi' mint of Qadian itself. (Mirza Qadiani once said an Angel came to him whose name was 'Techi') To continue with my comments, if somebody did really write this humbug from Alexandria (Egypt), Mirza Qadiani lost no time to proclaim it as his miracle. I am reminded here of a very suitable saying: the stupid believed what the knave said. But I ask, where is this milliard of multitude today who were 'like pebbles and particles of sand' in Egypt?

The aforesaid were Mirza's machinations. Now see some later manufacturings regarding Qadiani population which I enumerate:

YEAR	SOURCE	NUMERICAL STRENGTH
1927-28	Qadiani witnesses in the suit of Newspaper 'Mubahala'	10 Lakh
1930	Qadiani author of "Kaukab Durry'	20 Lakh
1932	Qadiani debater in MUNAZIRA BASIRA	50 Lakh
Statement before Philipi of England.	Qadiani preacher Abdur Rehman Dard	75 Lakh

Against this sky-rocketing graph the census of 1931 counted only fifty-five thousand heads in the Punjab including the Lahori party. Mirza Mahmud Ahmad Qadiani, while accepting this figure commented as follows:

"You suppose, there live another twenty thousand men of our party in the rest of India".*(Qadiani Mazhab,* p.513).

Thus to call seventy-five thousand as seventy-five lakh is a ten-thousand per cent lie. Herr Goebbles couldn't have touched these heights. Mirza Tahir, better not talk statistics with me.

After establishment of Pakistan, your party gave a false impression to the world that real sovereignty in Pakistan lay with 'Ameerul Momineen'(!) Mirza Mahmud Ahmad and Pakistani rulers were merely his representatives. I got a proof of it personally when I went on a tour to Indonesia where I was told that Qadianis had made it known that all Pakistanis were 'Ahmadis'. Therefore anybody going from Pakistan to Indonesia in those days was taken to be a Qadiani. This misunderstanding was later removed.

Not many years back, your party alleged that Qadianis were one crore in the world against seventy-two crore of Muslims. This was a hidden hint towards a holy saying by the holy Prophet صلی اللہ علیہ وسلم that there shall be seventy-three sects of Muslims out of which only one will reach salvation and the rest seventy-two will be consigned to Hell. Thus the Qadianis say that they are one crore and the Muslims are seventy-two crore and therefore the Qadianis will go to Heaven and the Muslims will go to Hell!!

This artifice got quashed when figures for the 1981 Census were released. Reference, Newspaper *'Jung'*, Karachi, 18th July, 1984. The Qadianis were counted just over a lakh, i.e., 1,04,244. If the rest of the world is taken into account there may be another one lakh elsewhere.

Therefore, you twisted the possible two lakh to one crore. I have just heard the latest. The graph has jumped from one crore to one and a half crore, i.e., 50% increase! Obviously, Mirza Tahir Ahmad, you are cool and composed over this situation, because who is going to put your figures to a test. You may go on bawling out your wares as pompously as you like. But an anecdote comes to my mind here. They say, a rustic posed a question to a mathematician, once: "Sir, you are renowned for your mathematics, tell me where is the centre of the earth"? The pundit looked askance. The rustic jeered: "Pooh! I am illiterate but I know". Saying this he took his stick and drew a circle on the ground as best as he could. Planting the stick in the middle of his drawing he said. "This is the earth's centre. If you say no, then go and measure all sides of the earth".

Just as the rustic knew he could not be challenged because no one could measure the radius of the earth from his chosen centre, similarly you too are comfortable in your bombastics. You know that nobody would count the Qadiani population to put you to nought. True, the mule of falsehood can move with the lash of lies only. To exult over untruths befits the slaves of the pseudo-prophet.

"Verily, Allah does not confer guidance on those who are immoderate and liars".

Explanation No. 6

Your manner of preaching is not in consonance with that of the prophets, (Allah's peace on them). Your principles resemble the "Ismaili Batini" principles, details of which Hazrat Shah Abdul Aziz Sahib Muhaddis Dehlavi has mentioned in his book, *Tuhfa-e-Athna-e-Ashriya,* and your modus operandi is like that of Christian missionaries, namely, setting up missionary schools, colleges, hospitals and similar institutions. You offer employment to converts, provide them girls for marriage and give them day-to-day things of life. Money is doled out and you resort to all sorts of unhealthy practices. To effectuate this, you spin webs of lies, falsehoods and exaggerations. Unwary public in this way is misled by deceit played craftily on them under cover of benefiting them with scientific technology.

If you go through the holy lives of prophets, (Allah's blessing on them), you shall find none of this crookedness. There is no greed, no worldly motive, no propaganda stunt. These holy personages invited people to perform virtuous deeds on the basis of benefits accruable in the Hereafter as the be-all and end-all.

Conduct and Life-style of Holy Prophets

By way of a summary in *Khatam un Nabieen* (para No.130), Hazrat Imam ul Asr Maulana Muhammad Anwar Shah Kashmiri, (Allah's mercy on him), has commented on the lives of the Prophets as lived by them. For your edification, I produce a translation of an excerpt from it.

He says: "We should study the holy conduct and

sacred disposition of the respected prophets in their life-histories and the Quran Hakeem. If one analyses whatever is mentioned in their respect by way of questions and answers it shall be seen that matters pertaining to these personages were based on the following virtues:

"Reliance, confidence, uprightness, submission, endurance, self-restraint, resoluteness, magnanimity, modesty, constancy, mildness, dignity, nobleness, excellence, generosity, penitence, repentance, sincerity, selflessness, purity, wisdom, mercy, attachment, temperateness in beliefs, coolness of bosom, credence and intelligence like the dawning day, love and compassion for Creation, trustworthy, truthful, trustee, kind, clement, chaste, abstinent, neat, clean, abstemious, recoursing to Allah, faith in invisible resources, disinclined towards worldly deliciousness in all eventualities, adhering to Allah and forsaking the rest, disregard of worldly goods, unconcerned with riches, embarking on heritage of knowledge, dismissing mundane trifles or money, leaving legacy of learning and noble conduct, abandoning the superfluous, guarding their tongue, supporting the truth in all cases and circumstances, and following it up. Their outward appearance conforms to their inward state, without any breach, deviation or derangement. They don't advance lame excuses, improper pleas or perverse interpretations, and do not resort to deceitful stratagems for fulfilling their tasks. They prefer Allah's ways over worldly contrivances, shun material connections, adore Allah in misfortunes, thanksgiving and hymning Him in multitudinous situations, remember Him all the time, recite His Praise every breath, train

and teach Allah-gifted knowledge to people under His Favour with human affability without philosophizing or sermonizing. In them is found complete surrender, total obeisance, perfect servitude to Allah and a satisfaction deeply imbedded in constancy. These personages, during their life in the world, never entertained flattery, never compromised with unbelievers, never retreated under any pharaonic intimidation. Greed, covetousness or avidity never stigmatised their holy cloak, not an invisible stain even. Never were they attracted towards desire, lust, ambition or egotism, except Allah's love. Virtuous deeds, by their performance or knowledge, saw no variation from them. Argumentation, refutation and altercation were not their practice. They never blamed people nor lampooned them nor passed derogatory remarks nor abused them. Impossible, if they ever felt proud over their perfections or indulged in self-admiration! They never stooped to bragging or boasting under promptings of selfishness. In short, Divine favour was granted to them by Allah. Whatever they did was due to Allah's bounty, beyond personal parameter and sans any human achievement".

(Khatam un Nabieen, Urdu translation, pp.232-233, published by Majlis-e-Tahaffuze Khatme Nubuwwat, Multan).

Mirza Tahir Sahib! not a single quality quoted above is visible in your pseudo-prophet. The inverted manner of your preachings and your diametrically opposed methods are irrefutable proofs of your voidness. But what lesson can those, who are unable to identify black from white even in broad daylight, draw from true prophetic demeanour.

POINT NO. 3

Your Secretary Sahib writes: "If there was one bit of nobility in you, you should have accepted the challenge of Mubahala of Imam Jamaat Ahmadiya in a straightforward manner so that the world would have known that you are truthful and you would not have thought of undertaking the path of flight".

In this sentence you have passed two strictures on me, one, that there is not a bit of nobility in me and secondly, that I have undertaken the path of flight.

For the former, I don't need any certificate of nobility from you. Still, if you say I am ignoble, I don't mind to be called so because do I not know that you have sprouted from spill-overs of Mirza Qadian, the same Mirza whose habit was to use filthy language against his adversaries. Some of his abuses are listed in the book, *Mughallazat-e-Mirza* and what people thought of him, I quote: "For use of bawdy terms, obscene words, foul language, abuses and curses, Mirzaji had obtained exclusive right from the king's court. He is an acknowledged adept in this art". (Page 70).

Mirza Ghulam Ahmad abused his opponents in such terms as: *dogs, sons of bitch, swine* and addressed them as *bastards, sons of prostitutes,* etc. Therefore if the Jamaat of this 'Noble' patriarch calls me ignoble, thanks indeed for this light epithet.

In this context, I tell you now, Mirza Tahir, about a certain mirror which nobody else but your own papagrandee manufactured. How did it get

manufactured, I tell you about it. It started like this. There was a gentleman by name, Shaikh Akbar, (Allah's mercy on him). He wrote a book *Fusus ul Hikam* in which he made certain predictions regarding the final birth in mankind. Explaining the contents of this book your grandpa wrote these words:

وعلى قدم شيث يكون آخر مولود يولد من هذا النوع الإنساني وهو حامل أسراره، وليس بعده ولد في هذا النوع فهو خاتم الأولاد وتولد معه أختٌ له فتخرج قبله ويخرج بعدها يكون رأسه عند رجليها، ويكون مولده بالصّين ولغته لغة بلده، ويسري العُقم في الرجال والنساء فيكثر النكاح من غير ولادة، ويدعوهم إلى الله فلا يجاب.

(ترياق القلوب ص ۳۵۴)

"And the final man to be born in mankind shall be a follower of Hazrat Sheesh, (Allah's peace on him). This person will be a repository of secrets of Hazrat Sheesh. After the birth of this person none will be born in this mankind. Along with him, a sister shall also be born who shall precede him in birth and his head will joint the feet of the baby girl. His birth shall be in China and his language shall be the tongue of his town and (after his birth) the disease of unproductivity will creep in men and women, that is, there shall be numerous marriages but no birth of children. This child (when grown up) will call people towards Allah the Exalted but nobody would listen to him".

(Tiryaqul Quloob, p.354).

Mirza Qadiani's old habit was that when any

type of prediction caught his eye he would mould it upon himself. Therefore, having read the prediction of Shaikh Akbar, he declared that this related to the 'promised Messiah' Since he claimed messiahship for himself he announced that the prediction should be related to him. But, in order to do so, one problem arose: the child would be the last of the mankind with no more births after him and after his birth all men and women would go barren. How could this prediction fit upon Mirza because generations and lineages not only continued during Mirza's times but are also still continuing. To sort out this anomaly, Mirza reached the height of his foolishness when he explicated the prediction thus:

"پیشگوئی میں یہ بھی الفاظ ہیں کہ اس کے بعد یعنی اس کے مرنے کے بعد نوع انسان میں علت عقم سرایت کرے گی۔ یعنی پیدا ہونے والے حیوانوں اور وحشیوں سے مشابہت رکھیں گے۔ اور انسانیت حقیقی صفحہ عالم سے مفقود ہوجائیں گے۔ وہ حلال کو حلال نہیں سمجھیں گے اور نہ حرام کو حرام۔ پس ان پر قیامت قائم ہوگی۔"

(تریاق القلوب ص ۳۵۵ طبع اول ص ۱۵۹۔ مندرجہ روحانی خزائن ج ۱۵ ص ۴۸۳)

"The prediction contains these words also that after the death of that child, the disease of sterility will infect mankind. It means those born later will resemble animals and beasts but real humanity will have disappeared from the face of the earth. Lawful will not be lawful for them (i.e., in the subsequent progeny of mankind and prohibitions will not be prohibitions. Therefore, Resurrection will set upon them".

(Ibid p:355).

This explication from Mirza Qadiani means that after his own death (1) those born in mankind shall be without any civility or human virtue; (2) they will resemble beasts and brutes; (3) they will not discriminate between lawful and unlawful; (4) that commotional distress of the Doomsday will devolve over them. Mirza Tahir Sahib, I add nothing to it from my side. What can I and who am I? It is your own grandpa who has called you so and so. I'll merely request you kindly to figure out the face of your Secretary sahib in this mirror and don't forget to recognise the beastly countenance of your good self too in this mirror which your sire, the papa-grandee manufactured through his evil genius.

I comment on the situation for the benefit of the Qadianis. If Mirza Qadiani is the promised Messiah, if people born after his death are brutes, if no human excellence is left in them except savagery then establish your own status, Mirza Tahir Sahib, and along with yours, the status of your party individuals who were born after Mirza Qadiani's death on 26th May 1908.

Mirza Tahir Sahib, I am sorry your grandpa has included you and all Qadianis in the category of savages and brutes. He has made you and all Qadianis outcasts from humanity. Now there are two alternatives before you all: If you and your Qadianis want to get back into the fold of humanity then deny your sire grandpa's Messiahship; otherwise second choice for you and for all Qadianis is that you prefer to remain beasts, in terms spoken by your grandpa, Mirza Ghulam Ahmad, in his book as I have quoted him. In case your choice and the choice of all Qadianis is to remain beasts then none of you shall have any

civility or human virtue and lawful will not be lawful and unlawful will not be unlawful for you all. Tell me now, can such human-faced animals possess nobility! An animal because he is an animal has no concept of legalities and, therefore, is unable to discriminate between lawful and unlawful, such as between wife and daughter. Therefore, if I am censured as a person who does not possess an atom of nobility how can I take it ill from the mouth of beastly men?.

The second blame which your Secretary Sahib has placed on me is that I am undertaking a path of flight from Mubahala rendezvous. If a person has read those of my words which were written in prominent characters in my original reply to you (vide *Reply to Mirza Tahir's Challenge of Mubahala*, p.27), he must say you are a great liar because, having accepted your Mubahala Challenge, I had addressed you thus:

"FAQIR VERSUS FASCIST"

"COME! FACE THIS FAQIR IN THE GROUND OF MUBAHALA. COME! WIDEN YOUR EYES AND OPENLY SEE THE SPECTACLE OF MY KIND MASTER'S MANIFESTATION OF TERRIBLE WRATH AND IREFUL INDIGNATION FALLING ON YOU. ALLAH'S PROPHET صلی اللہ علیہ وسلم *SAID THAT IF CHRISTIANS OF NAJRAN HAD COME OUT FOR MUBAHALA NOT ONE BIRD ON THEIR TREES WOULD HAVE SURVIVED. COME! COME OUT TO SEE AGAIN THE MIRACLE OF KHATME NUBUWWAT OF ALLAH'S PROPHET* صلی اللہ علیہ وسلم *ON THE GROUND OF MUBAHALA.*

After that, I had predicted your flight from my challenge: "because you know that will mean your jumping into the inferno of leaping fire that will lick every thing. On the contrary you would surely prefer doing the way your father and grandfather did, rather than stepping into the arena of Mubahala against this humble Ummati of Allah's Prophet صلى الله عليه وسلم

I am glad my prediction of your flight came true. If there is any bit of honour left in you, it is time you jump into the arena, to show at least this much to the world that my prediction had gone untrue. But, alas! Where is that jot of inviolability or that particle of sincerity in the spillovers of the arch-liar pseudo-Messiah. It is futile to have any expectation from you. Yet, millions of thanks to Allah that my shout-out browbeat you, sending shivers running down the bones of the sham Messiah's progeny; fear and anxiety gnawed their hearts at the spectre of my Mubahala with Mirza Tahir. I repeat, your falling into jitters is not due to any excellence on my part because I am rather an unworthy and incapable ummati but this awe is a miracle of the truthfulness of our Prophet صلى الله عليه وسلم (My life in sacrifice for him صلى الله عليه وسلم)

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

(إسراء ١٧:٨١)

"Say, Truth has come and Falsehood has vanished away. Verily Falsehood is ever bound to perish.

(Quran, Al-Isra, 17:81)

POINT NO. 4

Your Secretary Sahib writes: "Mubahala is the name of asking for decision through invocation from Allah, the Exalted, but gathering together of parties (to dispute) at some specified place is not necessary by the (interpretation) of the verse of Mubahala. Therefore, your asking to come out at Minar-e-Pakistan or at some other place on such and such date at such and such time means nothing but your fleeing away from Mubahala"?

I have just said that I am shouting out at Mirza's progeny to come into the arena of Mubahala but they do not. Therefore, who is running away from the ring? Bravo! Your shamelessness! You are running away yourself and while running you say I am running away. Clever is the thief who, when the house-inmates wake up and shout "thief, thief", also starts shouting "thief, thief" and thus disappears in darkness. But Mirza Tahir, your cleverness will no more pay you dividend. Darkness of night is gone and light of morning has appeared. The face of arch-liar Messiah's progeny has been search-lighted.

I have written that the Ayat of Quran Hakeem and holy actions of the Prophet صلی اللہ علیہ وسلم both confirm that the manner of holding a Mubahala requires the two parties to bring out their children, women and relatives, in an open ground face to face. But what is the use of quoting references to you because you have neither any faith in the Quran nor you give any credence to the holy actions of the personality to whom the Quran was revealed (صلی اللہ علیہ وسلم) Therefore, you coined a new sense to the word Mubahala for the sake of your advantage.

But I will not stop at only saying that, since there is a proverb which says: take the liar to his mother's house. But, I take you to your grandfather's house. What did your dear grandpa do? He declared that parties to a Mubahala must meet by appointment at some fixed place and time, for a face-to-face confrontation. Listen intently! Here are three examples set by your grandpa if you have some faith in him.

Example No. 1

In 1886, Mirza Qadiani, your grandfather, invited the Aryans to a Mubahala and wrote:

"اگر کوئی آریہ ہمارے اس تمام رسالہ کو پڑھ کر پھر بھی اپنی ضد کو چھوڑنا نہ چاہے اور اپنے کفریات سے باز نہ آوے تو ہم خدائے تعالیٰ کی طرف سے اشارہ پا کر اس کو مباہلہ کی طرف بلاتے ہیں۔"

(سرمہ چشم آریہ ص ۲۸۰ حاشیہ مندرجہ روحانی خزائن ج ۲ ص ۲۳۲)

"If some Arya (Samaji) having read this whole pamphlet of ours does not want to leave his obstinacy and does not turn back from his blasphemies, then on a token received from Allah the Exalted we call him towards Mubahala".*(Surma-e-chashm Arya,* p.280).

Again in the same book on pages 300-301, Mirza Ghulam Ahmad wrote:

"آخر انجیل مباہلہ ہے جس کی طرف ہم پہلے اشارات کر آئے ہیں۔ مباہلہ کے لئے وید خوان ہونا ضروری نہیں ہاں باتمیز اور ایک باعزت اور نامور آریہ ضرور

چاہئے جس کا اثر دوسروں پر بھی پڑ سکے سو سب سے پہلے لالہ مرلیدھر صاحب اور
پھر لالہ جیونداس صاحب سیکریٹری آریہ سماج لاہور اور پھر منشی اندرمن صاحب
مراد آبادی اور پھر کوئی اور دوسرے صاحب آریوں میں سے جو معزز اور ذی علم
تسلیم کئے گئے ہوں مخاطب کئے جاتے ہیں کہ اگر وہ وید کی ان تعلیموں کو جن کو
کسی قدر ہم اس رسالہ میں تحریر کر چکے ہیں۔ فی الحقیقت صحیح اور سچ سمجھتے ہیں
اور ان کے مقابل جو قرآن شریف کے اصول و تعلیمیں اسی رسالہ میں بیان کی
گئی ہیں ان کو باطل اور دروغ خیال کرتے ہیں تو اس بارے میں ہم سے مباہلہ
کر لیں اور کوئی مقام مباہلہ کا برضامندی فریقین قرار پاکر ہم دونوں فریق تاریخ
مقررہ پر اس جگہ حاضر ہو جائیں۔"

(سرمہ چشم آریہ ص ۳۰۰ـ۳۰۱۔ مندرجہ روحانی خزائن ج ۲ ص ۲۵۰)

"Last resort is Mubahala to which we have referred earlier. For Mubahala, it is not necessary to be a reader of the Veda (Hindu religious book). Yes, he should be a well-mannered renowned Arya who may impress others also. Hence, if they really consider these teachings of the Vedas as really correct and true about which we have written in this pamphlet to some extent and they deem those principles and teachings of Quran-Shareef written by us in this very pamphlet as wrong and untrue then they may do Mubahala with us in this regard. AND HAVING DECIDED SOME SPOT FOR MUBAHALA BY MUTUAL AGREEMENT THE TWO PARTIES MAY PRESENT THEMSELVES ON THE FIXED DATE AT THAT PLACE ."

Example No. 2

In 1896, Mirza Ghulam Ahmad invited the Christians to a 'Mubahala' and wrote:

"اور ربانی فیصلہ کے لئے طریق یہ ہوگا کہ میرے مقابل پر ایک معزز پادری صاحب جو پادری صاحبان مندرجہ ذیل میں سے منتخب کئے جائیں میدان مقابلہ کے لئے جو تراضی طرفین سے مقرر کیا جائے تیار ہوں۔ پھر بعد اس کے ہم دونوں معہ اپنی اپنی جماعتوں کے میدان مقررہ میں حاضر ہو جائیں اور خدا تعالیٰ سے دعا کے ساتھ یہ فیصلہ چاہیں کہ ہم دونوں میں سے جو شخص در حقیقت خدا تعالیٰ کی نظر میں کاذب اور مورد غضب ہے۔ خدا تعالیٰ ایک سال میں اس کاذب پر وہ قہر نازل کرے جو اپنی غیرت کی رو سے ہمیشہ کاذب اور مکذب قوموں پر کیا کرتا ہے۔"

(انجام آتھم ص ۴۰۔ مندرجہ روحانی خزائن ج ۱۱ ص ۴۰)

"And the manner of operation for obtaining Divine Decision will be like this that one respectable padre sahib, selected out of the following padrees BE READY TO COME AGAINST ME IN THE GROUND OF CONTEST FIXED BY MUTUAL AGREEMENT AND AFTER THAT WE BOTH PRESENT OURSELVES AT THE DECIDED SPOT ALONG WITH OUR RESPECTIVE PARTIES and beseech Allah, the Exalted, by invocating him that whoever person deserves punishment out of we two as a liar in His Eyes, then Allah, the Exalted, may send down that calamity on the liar which is always sent on liars and deceitful peoples".

(Anjam-e-Atham, p.40).

Mirza Ghulam Ahmad further writes on page 42:

"سوائے پادری صاحبان دیکھو کہ میں اس کام کے لئے کھڑا ہوں۔ اگر چاہتے ہو کہ خدا کے حکم سے اور خدا کے فیصلے سے سچے اور جھوٹے میں فرق ظاہر

ہو جائے تو آؤ۔ تاہم ایک میدان میں دعاؤں کے ساتھ جنگ کریں تا جھوٹے کی پردہ دری ہو۔"

(انجام آتھم ص ۳۲۔ مندرجہ روحانی خزائن ج ۱۱ ص ۳۲)

"Therefore, O Padrees! See, I am standing for this work. If you want that distinction should become apparent between a liar and the truthful through Allah's Command and Divine Decision THEN COME! SO THAT WE FIGHT AGAINST EACH OTHER IN ONE GROUND THROUGH INVOCATIONS in order that the liar is exposed".

At another place Mirza Ghulam Ahmad writes:

"اگر عیسائی لعنت کے لفظ سے متنفر ہیں تو اس لفظ کو جانے دیں بلکہ دونوں فریق یہ دعا کریں کہ یا الہ العالمین اسلام تو یہ تعلیم دیتا ہے کہ تثلیث کی تعلیم سراسر جھوٹی اور شیطانی طریق ہے اور مریم کا بیٹا ہرگز خدا نہیں تھا بلکہ ایک انسان تھا اور نبی اور حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم خدا کے سچے پیغمبر اور رسول اور خاتم الانبیاء تھے اور قرآن خدا کا پاک کلام ہے جو ہر ایک غلطی اور ضلالت سے پاک ہے اور عیسائی اس تعلیم کو پیش کرتے ہیں کہ مریم کا بیٹا یسوع درحقیقت خدا تھا وہی تھا جس نے زمین و آسمان پیدا کیا اسی کے خون سے دنیا کی نجات ہو گئی اور خدا تین اقنوم ہیں باپ بیٹا روح القدس اور یسوع تینوں کا مجموعہ کامل خدا ہے اب اے قادر ان دونوں گروہ میں اس طرح فیصلہ کر کہ جو ہم دو فریق میں سے جو اس وقت مباہلہ کے میدان میں حاضر ہیں جو فریق جھوٹے اعتقاد کا پابند ہے اس کو ایک سال کے اندر بڑے عذاب سے ہلاک کر کیونکہ تمام دنیا کی نجات کے لئے چند آدمی کا مرنا بہتر ہے"

(انجام آتھم ص ۳۳۔ مندرجہ روحانی خزائن ج ۱۱ ص ۳۳)

"If the Christians hate the word 'accursed', then let it go, but let both parties supplicate: 'O Lord of the worlds......... O Omnipotent, decide between these two parties in this way that out of the two parties WHO AT THIS TIME ARE PRESENT IN THE GROUND OF MUBAHALA, the party who places confidence in false faith, destroy that (party) within one year by great punishment because dying of some persons is better for the sake of salvation of the whole world".

(Anjam-e-Atham, p.33)

Example No. 3.

Mirza Ghulam Ahmad Qadiani invited dignified Ulema of Muslim Ummah in these words:

"اب میں پھر اپنے کلام کو اصل مقصد کی طرف رجوع دے کر ان مولوی صاحبوں کا نام ذیل میں درج کرتا ہوں جن کو میں نے مباہلہ کے لئے بلایا ہے اور میں پھر ان سب کو اللہ جل شانہ کی قسم دیتا ہوں کہ مباہلہ کے لئے تاریخ اور مقام مقرر کر کے جلد میدان مباہلہ میں آویں اور اگر نہ آئے اور نہ تکفیر اور تکذیب سے باز آئے تو خدا کی لعنت کے نیچے مریں گے۔"

(انجام آتھم ص ۶۷-۶۸۔ مندرجہ روحانی خزائن ج ۱۱ ص ۶۷، ۶۸)

"Now turning my discourse again towards the real objective, I enter below names of those Maulvis whom I have called for a Mubahala and again I put them under oath of Allah, High is His Disposition, that they should COME SOON IN THE GROUND OF MUBAHALA BY FIXING A DATE AND TIME OF

MUBAHALA, and if they do not come and do not abstain from making accusations of falsehood and infidelity then they will die under Allah's execration".

(Anjam-e-Atham, pp.68-69).

Mirza Tahir Sahib! You may now learn a lesson from the summary of the above three examples:

Your grandfather, Mirza Ghulam Ahmad Qadiani

1. Calls the Aryans into a Mubahala *ground;*
2. Calls the Christians to assemble in a Mubahala *ground* for fighting with invocations to obtain Divine Decision;
3. Calls Muslim Maulvis to enter into a Mubahala *ground* urgently by fixing a date and place.

And you, Mirza Tahir Ahmad, don't understand 'tokens' which your grandpa received from Allah; you don't place confidence in Divine Decision invoked by your grandpa; nor do you pay respect to Oaths and swearings of your Papa grandee.

Therefore, I say, you are avoiding to fix a day for Mubahala or to fix a venue for it or to come out into the open ground. Hence according to your grand papa, "if they do not come they will die under Allah's execration". Tell me now, who will become a target of Allah's execration? If you don't believe in Quran Hakeem, OK; if actions of the holy Prophet صلی اللہ علیہ وسلم are no arguments for you, OK; but you should have faith in predictions of your grandpa at least. How will you escape that torture which he has foretold?

You maintain: "It is not necessary by Ayaat of Mubahala, for parties in dispute to assemble at some specified place". But why don't you remember that in your Qadiani Quran, viz., *Tazkirah,* your grandfather explicated the Ayaat of Mubahala in these words:

"And people said that this book is full of untruth and Kufr; tell them: Come! We and you along with our sons, women, and relatives *assemble at one place* and then do Mubahala and invoke imprecation upon the liars".

You see, in the Qadiani Quran of your grandpa the same sense of Mubahala rendezvous has been adopted which I hold, i.e., both parties with their relatives should collect *at one place* to curse the liars. Yet your Secretary Sahib writes otherwise:

"Our belief is that Allah is present everywhere in the universe and from His Grasp of Authority no place is outside and no spot without His Sway and Might. His seat circumscribes earth and sky. Why do you hesitate to address Allah and pronounce His Curse on the liars and why do you consider the presence of the concerned parties is necessary".

In reply I lay down five points:

Firstly: Permit me to say, you have no belief in Allah, no belief in His Prophet صلی اللہ علیہ وسلم no belief in Quran, no belief even in Mirza Ghulam Ahmad Qadiani—your grandfather! If you had belief in Allah you would not have annulled His Command for meeting your opponents at one place in Mubahala. If you had belief in the Prophet صلی اللہ علیہ وسلم you would not have ignored his action by not coming out of your house. If you

had belief in your own sire, the grand-papa, you would not have missed any chance in protecting his dignity from indignity, his honour from dishonour, which he caused upon himself through his unbridled abusive honks.

Secondly: Don't side-track! Who denies Omnipresence and Omniscience of Allah? Point is not this; the point is: Is it not necessary for parties-in-dispute to meet at one place? Can there be لعان (Laan) between husband and wife unless both face each other; can there be Nikah (marriage) unless both parties are present, personally or by proxy; can a law-suit proceed, unless both plaintiff and defendant are present in the court personally or through advocates. On this analogy, Mubahala is also asking Allah for His Decision on the imprecation of the two opposing parties? Then, why is their facing each other at one place deemed unnecessary?

Thirdly: A Qadiani must mould Quran and Hadith to his own will and wish. In your Qadiani Quran, new 'Ayaat' were added by the arch-liar, Mirza Qadiani, e.g.

إِنَّا أَنْزَلْنَاهُ قَرِيبًا مِّنَ الْقَادِيَانِ (تذکرہ صـ۷٤)

"We sent it down near Qadian."

(Tazkirah, p.74)

Mirza's another flabbergasting addition in the holy Quran was شاتان تذبحان to precede and rhyme with فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ in Surah (الرحمان) What a rustic homily from Mirza to confuse and overawe

his followers! This ambiguous addition (meaning two goats will be slaughtered) with the Quranic Ayat of Surah(الرحمان)which is tantamount to ridiculing the holy Quran.

Besides these additions which this great Dualist-infidel, Ghulam Ahmad Qadiani, made in Quran Hakeem, several Ayaat and Ahadith have been subjected to deliberate word omissions, alterations, distortions and transpositions of meanings. Tenor of many a 'Sharia' phraseology has been twisted to suit personal inclinations and sacrificed on the altar of selfishness. This is called Dualist-infidelity and it is the same you are demonstrating when defining Mubahala to cover up your cowardice.

Quran Hakeem pronounces that both parties should be asked to come out in the ground of Mubahala along with their relatives and both should jointly implore Allah for His Execration to fall over the liars. When this has been done, wait for the decision from Divine Court. Your grandfather has also said so while explaining the Ayaat of Mubahala from his Qadiani Quran, and I repeat his words:

"Tell them: Come! We and you along with our sons, women, and relatives and assemble at one place, then do Mubahala and invoke imprecation upon the liars".

But you, Mirza Tahir Ahmad Sahib, would not listen to your grandpa and would not present yourself before the Divine Court but would remain sitting in your house and go on honking your wares from there. Tell me is your action not a contempt of the Divine court? Is this not making a fun of

Mubahala? To mount up this sacrilege, you ask obedient Muslims to join you in this blasphemy. Allah protect us.

Fourthly: Because you are a run-away from Pakistan, therefore as a fugitive I do see your point in hesitating to return. Alright, I make a change. Go ahead and announce a date, place and time in London itself. This humble faqir will, Insha Allah, present himself over there along with his associates. But in case you are afraid to go to London and don't want to step outside your Caliphate parameter, I concede further; alright, let us meet in your 'Londoni Islamabad' precincts. This humble faqir will present himself there also at your Centre in the U.K. at your appointed time and date and as many associates as you will say will be brought along, one lakh, two lakh, ten lakh, twenty lakh. But preservation of peace shall be your responsibility.

At that spot, I shall use the same words for Mubahala which Maulana Abdul Haq Ghaznavi, (Allah's mercy on him), spoke in the face of your grandpa and which paled him down. The words will be:

"Mirza Ghulam Ahmad Qadiani and his followers are all liars, Kafir, apostates, impostors, cheats, unbelievers and Dualist-infidels."

Now see, have I left out any of your objections unsolved? I have covered up everything for you, therefore hurry up. Still if you back out I put you to shame in the very words spoken by your grandpa who said in very clear terms:

"I put you under oath of Allah, High is His Disposition, that you should come soon in the

ground of Mubahala by fixing date and time of Mubahala, otherwise you will die under Allah's Execration."

Fifthly: As your well-wisher I submit that Mirza Ghulam Ahmad Qadiani has been decreed a liar by the Divine Court many times. Therefore there is no use of a Mubahala for you. What you should do is that you surrender to earlier decisions and forsake Mirza, the arch-liar. You may do one hundred Mubahalas, but Allah's ways do not change; the result will be the same as before.

How to seek Allah's guidance

Remember the door of appeal to Allah for His forgiveness is still open. Before you die, offer your repentance from Qadiani dogmas and cling to the benevolence of the holy Prophet, صلی اللہ علیہ وسلم the mercy of the worlds.

I tell you and also your Jamaat of a simple way for obtaining Allah's guidance: Recite Darood Shareef 313 times before going to sleep and weep bitterly, in solitude, before Allah, uttering these words:

'Ya Allah! In the name of Your mercy and by the grace of Your benevolent Prophet صلی اللہ علیہ وسلم grant us guidance to come out of deviations and pardon us for all those errors of faith and practices which we have committed so far!'

If any person belonging to your Jamaat or you yourself acted upon my advice, I am certain Insha

Allah a vista of true Guidance shall certainly open up before him.

سُبحانك اللّهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك
سُبحَانَ رَبّكَ رَبِّ العِزّةِ عَمّا يَصِفُونَ . وَسَلامٌ عَلَى الْمُرْسَلِيْنَ وَالحَمْدُ لله
رَبِّ الْعَالَمِيْنَ .

Muhammad Yusuf Ludhianvi

10-1-1989

Appendix

TWO INTERESTING MUBAHALAS

TWO INTERESTING MUBAHALAS

بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

Introduction

Unique is the glory of Allah, the Exalted, that false pretenders of prophethood are always exposed, as was the impostor Mirza Ghulam Ahmad Qadiani who undertook to mislead simple folks by laying claims to prophethood. Allah punished him for his fraud and made him collect the filth that lay heaped around the world.

At every step he was disgraced and knocked down in every move he made. Obviously this had to be so because his crime was such. A vain person, he held Mubahala rendezvous with many persons but each time he did so, the pseudo was fully exposed as a maestro tongue-twister.

In my monograph on "Qadiani Mubahalas" you have read some of the episodes of Mirza Qadiani. I summarize a few of them to refresh your memory.

Against Abdullah Atham: the Christian Padre

On the day the long drawn polemics concluded against Abdullah Atham, Mirza was so exhausted by his adversary's arguments that his tongue loosened and he blurted forth a clever prophecy, in a style unworthy of prophets. Said he:

> "Whosoever is a liar between us shall be hurtled into *'Havia'* (hell-fire) within fifteen months hence" (i.e. by June 5, 1893).

Since Abdullah Atham was about 70 years old at that time, his death within the period fixed by Mirza was, after all, not something that could not be expected.

Quoth the impostor:

> "I admit right now that if this prediction goes false i.e. if within fifteen months from this date, the party deemed to be a liar in Allah's view does not fall into 'Havia' as death punishment, then I am prepared to undergo every type of punishment: disgrace me, blacken my face, collar a rope around my neck or hang me on the gallows, I am prepared for every thing. .... This is no place to giggle in vain. If I am a liar keep the gallows ready for me and consider me the most accursed of all the cursed persons, the evil doers and the Satans. "(*Khazain* Vol. 6, pp. 292-293).

The result of the Mubahala challenge came out before everybody. Mirza's adversary did not die in fifteen months. Atham lived on and on and in this way, Allah put Mirza to disgrace against a Christian padre.

Mirza's prediction was not a Divine Revelation. It was his Fraud and rude imposture. He deserved the punishment he had proposed on himself, that is

— Blacken my face
— Collar a rope around my neck
— Hang me on the gallows.

The 'Sire' applied to himself superlative degree adjectival epithet, by calling himself most accursed of all the cursed persons, the evil-doers and the Satans. The polemic rendezvous seeking support for "a Satan accursed of all Satans" was sure to flounder.

Against Maulana Abdul Haq Ghaznavi

Mirza Ghulam Ahmad Qadiani had also had a Mubahala with Maulana Abdul Haq Ghaznavi in Amritsar. Maulana challenged him face to face on this issue:- Mirza and his progeny are a coterie of liars, unbelievers, heretics, impostors and dualist-infidels. Mirza accepted this challenge saying:

> "Whosoever is the liar out of the Mubahala participants, perishes during the lifetime of the truthful"

(*Malfuzat Mirza Ghulam Ahmad Qadiani*, Vol. 9, p. 440).

As Allah willed it, Mirza died of cholera on May 29, 1908 during the lifetime of Maulana Abdul Haq, while Maulana Sahib, Allah's mercy on him, lived for full nine years after Mirza, up to May 16, 1917. Therefore, two facts were proved:

— Mirza was a liar
— Mirza and his progeny were a coterie of liars, unbelievers, heretics, impostors and dualist-infidels.

Against Maulana Sanaullah Amritsari

On April 15, 1907 (Rabiul Awwal 1, 1325 AH), Mirza Ghulam Ahmad Qadiani addressed a public notice to Maulana Sanaullah Amritsari. His published notification included these words:

> "If I am a liar and an impostor such as you are wont to call me in each issue of your periodical then I shall die in your lifetime." (*Majmua-e-Ishtiharat Mirza Ghulam Ahmad Qadiani*, Vol. 3; p.578).

After that, Mirza invoked Allah's Audience with these words requesting for a Divine Decision:

> "If this claim of promised Messiah-ship is a false imputation from the side of my base self and if I am in Your Eyes a liar, mischief-monger, imputing false attribute to mine own self as my day/night routine, then, O my dear Master I pray to your Exalted Audience with all possible humility that destroy me in the lifetime of Maulana Sanaullah and let my death make him and his jamaat happy. Now, holding the garment of Your sanctity and

> Mercy, I supplicate into Your Lofty Audience to bring out true decision between me and Sanaullah and whosoever is really a liar and mischief-monger in Your Eye then carry him off from this world in the very lifetime of the one who is truthful. "(*Majmua-e-Ishtiharat Ghulam Ahmad Qadiani,* Vol. 3: p. 549).

Concluding this notification, Mirza Qadiani wrote:

> "In the end my request to Maulana Sahib is that he should print all this writing in his periodical and may write underneath whatever he chooses to write. Now decision rests with Allah."

Conforming to the wish of Mirza Qadiani, Maulana Sanaullah printed Mirza's notification, word by word, in his periodical, *'Ahle-Hadith'* and added underneath all that he liked to write. Because Mirza Qadiani had entrusted the decision to Allah, having specifically asked for it, all Muslims and Mirzais went into expecting what would come to pass from the unknown realm of the Omniscient Being. Only one year after this, Mirza died. The liar perished on May 26, 1908. Cholera purged Mirza's guts out. The knock-out was sure, certain and precise, one year after his pronouncement in which he had implored Allah for a decision. And Maulana Sanaullah lived on, and on, and on, sound and magnificent, for a long period of forty-one years. It amazed every body. In this way, Mirza Qadiani was once again proved a hoaxer, a knave and a pretender. He was himself bundled off to eternal perdition *(Havia)* by one stroke of celestial punishment which was enough to silence the babbler.

Today we would like to relate to our readers two more interesting Mubahalas through which Allah the Exalted proclaimed Mirza Qadiani to be a liar and Dajjal.

MUBAHALA NO. 1

Between Hafiz Muhammad Yusuf and Maulana Abdul Haq Ghaznavi

Hafiz Muhammad Yusuf Zilladar, resident of Amritsar, had once been an eminent votary of Ahle-Hadith denomination. At the outset, his leanings were heavy towards Maulana Abdul Haq Ghaznavi but somehow he fell into Mirza's net and turned an apostate. He became so strong a convert that day and night he would preach Mirza's pseudo-prophethood. The new faith became his heart's passion and Mirza, on his side, showered numerous praises on him: He was the best human ever born or the world had ever seen, a specimen par-excellence. In his book *Izala-e-Auham,* Mirza loaded him with rosy epithets in these words:

> "Hafiz Muhammad Yusuf Sahib is a righteous person, loyal, virtuous, a follower of prophetic traditions and a comrade attached to Maulvi Abdullah Ghaznavi" (*Izala-e-Auham, Roohani Khazain,* Vol. 3. p. 479).

On the night of Shawwal 2, 1310 A.H. (April 19, 1893) Hafiz Muhammad Yusuf had a Mubahala with Maulana Abdul Haq Ghaznavi on the issue of truthfulness of Qadianiat. Subject of this Mubahala was: Whether Mirza Qadiani with his followers

was an apostate, deceiver and a liar or he was a Muslim. The stand of Maulana Ghaznavi was that Mirza and his disciples, Hakim Nooruddin and Muhammad Ahsan Amrohi were apostates deceivers and liars and not Muslim.

This Mubahala had barely covered a week that Mirza Ghulam Ahmad Qadiani put up a notification on April 25, 1893. He published this under a caption: "Mubahala notification between Mian Abdul Haq Ghaznavi and Hafiz Muhammad Yusuf Sahib." Under this caption, he wrote this passage:

> "I am pleased to hear that one of our respected friends, Hafiz Muhammad Yusuf Sahib has received Divine Reward ahead of us through his courageous belief and gallant faith. Details of this brief are as follows: Hafiz Sahib conversing in a gathering one day said casually that nobody was appearing to come forward to debate a 'Munazra' or invoke a 'Mubahala' with Mirza Sahib, meaning this humble self. During the course of this conversation, Hafiz Sahib also said, Abdul Haq had notified for a Mubahala on his own. Now if he thinks he is true he ought to come out to face me instead. I am prepared to have a Mubahala with him. Abdul Haq at that time happened to be somewhere near. He had also heard that Hafiz Sahib had thrown shameful remarks at him. Therefore he steadied himself willy-nilly and caught Hafiz Sahib by hand, saying he was ready for the Mubahala right that moment. He said he would confine his challenge to this

assertion that Mirza Ghulam Ahmad Qadiani and Maulvi Hakim Nooruddin and Maulvi Muhammad Ahsan, all three, were apostates, liars and deceivers. Hafiz Sahib accepted this challenge without hesitation and replied categorically he would do Mubahala on these very issues, because he said he had implicit belief that these three persons were Muslims. The Mubahala was therefore held on this very point and witnesses agreed upon for the Mubahala were Munshi Muhammad Nabi Bakhsh, Mian Abdul Hadi and Mian Abdur Rahman Umarpuri". (*Majmua-e-Ishtiharat* Vol. 1, p. 396).

Because the above notification of Mirza contained several misstatements, Maulana Abdul Haq Ghaznavi considered it expedient to write a rejoinder, explanatory in nature, on Shawwal 26, 1310 A.H. He wrote:

"Details regarding the Mubahala of Hafiz are only this much that because Hafiz Yusuf was a first rate ally of Mirza and an aide and helper he requested me again and again for a Mubahala on the night of 2nd Shawwal. Thus a Mubahala was held and it was on this specific issue: Mirza and Nooruddin and Muhammad Ahsan Amrohi, all three, are apostates, deceivers and liars. Two days before this Mubahala, I happened to see a dream in which I see somebody whom I have challenged for a Mubahala and to whom I recite a couplet, meaning: if you wouldn't listen to the kind advice of nightingale or a ringdove I shall finally treat you by

branding. Some more things I saw in my dream but it would be inconsistent to mention those now. This dream surprised me and I wondered. Only two days after this dream, this Mubahala chanced to be held. Until now, no token of any imprecation had appeared on Hafiz Yusuf and his peer-ji (i.e. Mirza Qadiani) got into the heat and issued his notification. I say to him, you wait and see what Allah does. With Allah, everything is on its appointed time. He is glorious, supreme, All-knowing." (*Majmua-e-Ishtiharat* Mirza Qadiani, Vol. 1, p. 424).

After sometime, result of this Mubahala came out. The rival, Hafiz Yusuf, fell flat four square, and something more. He

(1) renounced Qadianiat, cried on his error, cursed Satan's progeny;
(2) begged for Allah's forgiveness, re-entered Islam and accepted it on the hands of his erstwhile adversary, Maulana Abdul Haq Ghaznavi; and
(3) tore open the seams of Mirzaiyyat, exposed its knavery and proclaimed that Mirza's henchmen were apostates, deceivers and liars.

Thanks Allah, the Gracious, glad tidings contained in Maulana Ghaznavi's inspirational dream came true and the 'final treatment' worked most effectively with Hafiz Muhammad Yusuf.

Lest somebody should doubt the correctness of details mentioned above, more particularly the fact that Hafiz Muhammad Yusuf renounced

Mirzaiyyat and rejoined Islam, the following five writings of Mirza Ghulam Ahmad Qadiani himself are given in proof:

No. 1. "Notification: Reward of Rs.500/- in the name of Hafiz Muhammad Yusuf Sahib, Zilladar, Canals. The persons whose names are written underneath in this notification are also addressed in the same way." (*Arbaeen No. 3, Roohani Khazain* Vol. 17, p. 336).

No. 2. "Let it be known that Hafiz Muhammad Yusuf Sahib, Zilladar, Canals, tutored by stupid delusive maulvis has in a meeting ..... stated this". (*Roohani Khazain* Vol. 17, p. 387).

No. 3. "Remember this person (Hafiz Muhammad Yusuf) belongs to the group of Abdullah Ghaznavi who is famous as a unitarian (believer in oneness of Allah). "(*Roohani Khazain* Vol. 17, p. 390).

No. 4. "And Hafiz Sahib ..... seeking personal advantage considered it useful to disavow my claim of being commissioned by God because of friendship with some of his old friends". (*Roohani Khazain*, Vol. 17, p. 391).

No. 5. "Nothing comes to reason or imagination as to what happened to Hafiz Sahib .... What advantage

> accrues to a man if he sacrifices his spiritual life for the sake of bodily life. Personally I had heard many times from Hafiz Sahib that he was one of those who affirmed my credibility and was always ready to hold a Mubahala against my accusers. His life had largely passed in this way and he had been narrating his dreams to me in its support and had held Mubahala with some of my dissenters. (*Roohani Khazain* Vol. 17, p. 408).

These five quotations are confessing monologues the villain delivered at the end of the interesting play. Dramatic irony of the whole piece unfolded in this manner that an enthusiastic disciple, alas for Mirza, renounced Mirzaiyyat; and rejoined Islam.

The writer of this article challenges the Qadianis to dispute the result of this Mubahala. Hafiz Muhammad Yusuf joined Maulana Abdul Haq Ghaznavi in calling Mirza a knave, trickster, pretender and arch-liar. Did it not happen? O Qadianis, be equitable, don't tell lies in the tradition of the Pseudo.

MUBAHALA NO. 2

Between Mirza Ghulam Ahmed Qadiani and Pandit Lekh Ram

Events Leading to this Mubahala

Earlier on, Mirza Ghulam Ahmad Qadiani had engaged himself in a session of verbal

confrontation with a certain Hindu whose name was Lala Murli Dhar. Mirza has written its details in his book *Surma-e-Chashme Arya*. When Mirza lost to his rival (luck never smiled on him) he gave out a general call to all Hindu Aryas for holding a Mubahala. Exasperated and depressed, he wrote:

> "If some Arya (Samaji) having read our whole pamphlet does not leave his obstinacy and does not retrace from blasphemy, then we call him to hold a Mubahala with us, on a token we have received from Allah the Exalted". (*Surma-e-Chashme-e-Arya, Roohani Khazain*, Vol. 2, p. 232).

> "Last resort is Mubahala for which we have made a call earlier. For Mubahala, it is not necessary to be a scholar of the Vedas (Hindu religious books). Yes, he should be a well-mannered, renowned Arya who may also impress others. Therefore Lala Murli Dhar Sahib is first of all addressed; then Lala Jeevan Das, Secretary Arya Samaj, Lahore; then Munshi Inder Man Sahib Moradabadi; and then some other person from amongst Aryas who is a respected man and is also considered learned. If they really think that 'Vedas' teachings which we have recounted in this pamphlet are correct and true and contrarily consider that the principles and teachings of Quran Shareef, also written by us in this very pamphlet, are wrong and untrue then they may do Mubahala with us on this issue and having decided on a spot for holding the Mubahala, by mutual agreement the two parties may present themselves at that place on the fixed date. Each party to the Mubahala should stand in a meeting before public and

take Oath, repeating words which we have written in bold as specimen and have appended them to this pamphlet; that is, if our assertion is false Divine Distress and punishment may descend on us. In this way, the words contained in each of the two Mubahalas should be publicly verified for truthfulness, believing that Divine punishment must fall on the party who swears falsely. **And there shall be a waiting period of one year for Divine Decision to come down. If after passage of one year Divine punishment falls on the writer of this pamphlet, or does not fall on the adversary, in either case, this humble self, shall suffer a fine of Rs.500/-** which, subject to mutual agreement, shall be deposited into the government treasury or wherever this amount is easily available to the adversary. In case he overcomes us he shall entitle himself to collect this sum automatically but if we overcome him we don't lay a wager. Our bet is the same prayer, that is, of heavenly signs befalling and that's enough. Now, we conclude this pamphlet after writing down the subject matter of each of the documents of Mubahala. With Allah's Help." (*Ibid.* pp. 250-251.)"

These writings put together, one will note that:

1. Mirza challenged all the Aryas to a Mubahala.

2. Mubahala curse was to show its effect in a year's time.

3. If nothing untoward happened to his

rival in one year's time or, Divine Fury befell upon Mirza, during this period, in both the cases, Mirza would be proved a liar.

Having written this, Mirza indulged in another lengthy composition, concluding with these words:

"So, O God, Omnipotent, decide truly between us two parties, and whosoever, out of us, is a liar in his assertions and dogmas .... O Immensely Mighty! send down a punishment in one year's time". (*Ibid* pp. 254-255).

After this, Mirza wrote out a Mubahala prayer, on behalf of Aryas also, which he ended with these words:

"He who is a liar making false statements in Your Eyes .... O *Eesher,* beat him up with such strokes of pain .... that curses taking their toll, reach him in a year's time."(*Ibid.* p. 258).

Pandit Lekh Ram accepts the challenge

As a rejoinder to Mirza's pamphlet, *Surma-e-Chashm-e-Arya,* Pandit Lekh Ram wrote his *Nuskha-e-Khabte Ahmadiya (Rais-e-Qadian* Vol. 1, p. 121) in which he wrote his acceptance of the challenge in these words:

"O Permeshwar (God) make decision between us truly; let your Sat Dharma (true religion) flow forth not by sword but through love, understanding, submission of proof and open out the adversary's heart by conferment of Sat

Gayan (True wisdom) on him so that ignorance, prejudice, oppression and outrage are destroyed because a liar can never glorify in Thy Audience like the truthful. Writer: Your eternal slave, Lekh Ram Sharma, Sabhasud, Arya Samaj, Peshawar". *(Nuskha-e-Khabte Ahmadiya* p. 347; ref. *Lekh Ram & Mirza*, p. 2, Author: Maulana Sanaullah Amritsari).

Mirza had solemnly promised to pay Rs.500/- to Lekh Ram if he lost to the Pandit. Responding to this offer, he wrote an interesting note. He said:

"Mirzaji has promised me Rs.500/-. This is his old habit (promising but not paying). Here is a poetic portrayal of his money promise through this couplet:

My life if you want dear, I mind it not,
But knots of my purse, Oh, open them not!

"We fully know his movable and immovable assets and his indebtedness is not unknown to us. We throw his offer of monetary give and take into dust and make a present of those five hundred rupees back to him as betel-leaf chewing expenses from our side, on his on-coming new marriage* for which he says he has received a fresh

---

* *By "new marriage" the Pandit is referring to Mirza's famous love affair. In the autumn of his life, Mirza became infatuated with a young married girl, Muhammadi Begum, and he coveted her madly for long years. He was claiming numerous concocted revelations regarding his wedding with the girl. So much so that he announced that God had betrothed the lady to him in the skies. But alas! Mirza died a despondent lover without consummating his passion.*

revelation only recently". *(Nuskha-e-Khabte Ahmadiya*, ref. *Rais-e-Qadian,* Vol. 1, p. 121).

Mirza Qadiani verified Lekh Ram's acceptance of Mubahala

Mirza confirmed that his challenge had been accepted by Pandit Lekh Ram. He wrote:

"May it be known that at the end of *Surma-e-Chashme Arya*, I had called some Aryan people for a Mubahala ...... As a result of my writing, Pandit Lekh Ram, in his pamphlet, *Khabte Ahmadiya* which he published in 1888 ..... held a Mubahala with me. Accordingly, in his pamphlet *Khabte Ahmadiya* on page 344 Pandit Lekh Ram wrote the following in his introductory remarks. "Since our respected and revered Master Murli Dhar and Munshi Jeevan Das Sahib are busy in government work, this humble obedient, on his own volition and with their pleasure has taken this duty upon himself. Therefore, as the proverb says: 'take the liar to his door-step,' I accept Mirza Sahib's last request (of Mubahala) also."

Subject matter of Mubahala

"I humble, Lekh Ram, son of Pandit Tara Singh Sahib Sharma, Author of *Takzeeb-e-Braheen-e-Ahmadiya* and this pamphlet, *(Nuskha-e-Khabte Ahmadiya)* declare in soundness of all my senses and understanding that I have read the pamphlet *Surma-e-Chashme Arya* from beginning to end, not once but many times, having grasped

its arguments fully and have published its reply in refutation in the light of *Sat Dharam* (true religion). In this pamphlet the arguments of Mirza Sahib have not impressed me one bit because they are not righteously oriented. *(After dilating on this subject the Pandit wrote in the end:)* O, Permeshwar! (God) Make a decision between us truly, because never can a liar glorify in Thy Audience against the truthful.

Writer: Your eternal slave, Lekh Ram Sharma, Sabhasud Arya Samaj, Peshawar, presently Editor, *Arya Gazette,* Ferozepur, Punjab,"

(*Roohani Khazain,* Vol. 22, pp. 326-332) {Summary}.

Result of Mubahala

The whole story is now before the readers in full details. Before we let them know as to who won in glory and who lost in disgrace, it shall be helpful to go over the stipulations of the Mubahala, once again:

(1) Mirza would win if Divine Punishment befell upon his rival in one year's time.

(2) Mirza would lose and pay a fine of Rs.500 to his rival if:

  (a) Divine Punishment rebounded upon Mirza himself; or

  (b) No Divine Punishment befell upon his rival Hindu within one year.

(3) Duration of the waiting period for this 'sporting event' was only one year; that

is, all that was to happen must happen within one year.

Finale in 1889

The Mubahala challenge at the Pandit was thrown in 1888. By the end of 1889, result was to be out as Mirza stipulated, but the year passed away and nothing happened. Pandit Lekh Ram lived much beyond 1889. Actually he died in 1897 and Mirza never paid him Rupees 500. The Pandit knew he wouldn't, true to the couplet: "Knots of my purse, Oh, open them not."

EPILOGUE:

Divine Decision subjected Mirza Ghulam Ahmad Qadiani to disgrace before Pandit Lekh Ram, Hindu Arya. How shameful, indeed!

Translated by:
K.M. Salim

VERDICT ON QADIANIS

A Logical Approach

(SPECIAL PRESENTATION FOR THE YOUNG MEN OF TODAY)

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MAULANA MUHAMMAD YUSUF LUDHIANVI

Translated By
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Edited By
DR. SHAHIRUDDIN ALVI

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بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

FOREWORD

The Ulema of the Ummah have discussed every aspect of Mirza Ghulam Ahmad Qadiani with great thoroughness in the light of Quran Kareem and Ahadith Mubarakah and have left none untouched. On my part, this humble self has also tried to do his bit with some writings but it struck me that I should put forth a write-up for the young men of today in a form that is concise and direct, and also contains point-by-point approach. Therefore, this writing is my heartfelt response in that context. If the young generation of today understands what I want to tell them, then all doubts shall be clear to them and they would easily identify Mirza Ghulam Qadiani as a liar and knave.

In the Appendix, photocopies of relevant pages of the books which have been quoted in this write-up have been annexed including a summary of all the References with their page numbers.

I implore Allah to forgive me for any slip-up in the presentation of this treatise, in its words or description or intent and grant it acceptance as

means of His pleasure for me and guidance for the faithful. Ameen. He is Omnipotent.

Muhammad Yusuf Ludhianvi

20.1.13 AH
22.7.92 AD

بسم اللہ الرحمٰن الرحیم

PART 1

MIRZA QADIANI IN ALLAH'S COURT

Respected Readers: When two parties to a dispute approach Allah for His Decision and beg of Him for His verdict, this is called Mubahala, and the result coming out after the Mubahala initiation is considered Allah's Decision. Mirza Qadiani presented his cases in Allah's Court, several times, but Divine Decision went against him each time. Here are some specific cases.

Case No. 1: Mirza referred a dispute between himself and a Christian Padre, Atham, in the Court of Allah unilaterally. The Decision went against him and, seeing his defeat, he resorted to giving interpretations to Allah's Decision, twisting the same in his favour.

Case No. 2: Mirza implored Allah to decide in a dispute he had picked up against Maulana Sanaullah Amritsari. Allah's Decision went against him here too. Details of both these cases will follow shortly.

Case No. 3: Maulana Abdul Haq Ghaznavi met Mirza Qadiani, face to face, in a Mubahala in the Eidgah of Amritsar on Zeeqadah 10, 1310 AH. In this case, both parties begged Allah to send His

Verdict to identify the liar from the truthful *(Majmua-e-Ishtiharat, Vol. 1, 426-427). Ref. No. 1.* In this Mubahala, Mirza himself set out a premise that Divine Decision results in the death of the liar. He said: "The party who is telling lies dies in the lifetime of the truthful."

(Malfoozat, Vol. 9, pp. 440-441). Ref. No. 2.

Result: Mirza died earlier on May 26, 1908. What he enunciated stood because Maulana Abdul Haq died nine years later, on May 16, 1917. (*Raees-e-Qadian Vol: 2, p.192; Tarikh-e-Mirza, p.38). Ref. No. 3.* In this way Divine Court decreed that Mirza Qadiani was a liar, impostor and apostate.

Case No. 4: In this case, a high-ranking disciple of Mirza Qadiani, by name Hafiz Muhammad Yusuf, challenged the above-mentioned Maulana Abdul Haq Ghaznavi for a Mubahala rendezvous on Shawwal 12, 1310 AH. (April 19, 1893). The issue at stake was whether Mirza Ghulam Ahmad and his two dotards Hakeem Nooruddin and Muhammad Ahsan Amrohi were Muslims or not. Hafiz Yusuf said all the three were Muslims but Maulana said they were liars, deceivers and apostates. No sooner had Mirza heard that the said Mubahala was going to be held than he was filled with extreme joy. He confirmed the action of his disciple and praised him for his righteousness. Assuming full responsibility in this connection, Mirza took him under his benevolent wings. *(Majmua-e-Ishtiharat Vol.1,pp.395-396). Ref. No. 4.* But the result was that Hafiz Yusuf lost because, at the last moment, better sense prevailed on him. He realised his grave mistake which was leading him to perdition. He offered solemn repentance to Allah for his "*kufr*"

and the same Hafiz, who was uptill now an erstwhile defender of Mirza, tore open all the seams of Qadianism. Never was Mirza more disturbed. The result could not be worse for him. Staggering under this unforeseen blow, he paled with anguish. Collecting himself up, Mirza wrote a dirge in his book, *"Arbaeen"*, lamenting at this turncoat Hafiz, in these words:

> "Nothing comes to reason or imagination as to what appended to Hafiz Sahib. What advantage accrues to a man if he sacrifices his spiritual life for the sake of bodily life. Personally, I had heard many times form Hafiz Sahib that he was one of those who affirmed my credibility and was always ready to hold Mubahala against my accusers. His life had largely passed in this way and he had been narrating his dreams to me in my support and had held Mubahala with some of my dissenters."
>
> *(Arbaeen No. 3, p.21; Roohani Khazain Vol. 17, p.408). Ref. No. 5.*

So, this was Allah's Decision, which confirmed again that Mirza was a Dajjal, Liar and arch-deceiver.

Case No. 5: Mirza invited Hindu Aryas for a Mubahala and himself said those exact words which he wanted them to utter at the time of Mubahala. He also proposed that after the Mubahala:

> "There shall be a waiting period of one year for the Divine Decision to come down. If after the passage of one year, Divine Punishment

falls on the writer of this pamphlet and not on the adversary, then this humble self, in either case, shall suffer a fine of Rs.500/- which subject to mutual agreement, shall be deposited into the government treasury or wherever this amount is easily available to the adversary. In case he overcomes us he shall entitle himself to collect this sum automatically but if we overcome him we don't lay a wager. Our bet is the same prayer, that is, of heavenly signs befalling, and that's enough. Now, we conclude this pamphlet after writing down the subject matter of each of the two documents of Mubahala".

(*Surma-e-Chasm-e-Arya, p.251; Roohani Khazain Vol. 2, p.301*). *Ref. No. 6.*

If these writings are put together, one will note that:

(1) Mirza challenged all Aryas to a Mubahala.

(2) His curse would show its effect in a year's time.

(3) If in one year's time nothing untoward happened to his rival and Divine fury fell on Mirza, he should be proved a liar in both the cases.

(4) When Mirza is proved a liar (as stipulated above), he would pay a fine of Rs.500/- to his adversary and this money he offered to deposit in advance. In case the adversary lost, then Mirza would not ask for any money because heavenly ill-omens would suffice to strike him down, as a result of Mirza's curses.

Pandit Lekh Ram, on behalf of Aryas, accepted the challenge which Mirza confirmed in his book, *Haqiqat ul Wahi,* in these words:

> "May it be known that at the end of my book, *Surma-e-Chasham-e-Arya,* I had called some Arya people for a Mubahala .... As a result of my writing, Pandit Lekh Ram, in his pamphlet, *Khabt-e- Ahmadiya,* which he published in 1888......... held a Mubahala with me. (He closed his writing with the following prayer). 'O Parmeshwar (God) make decision between us truly because never can a liar glorify in Thy Audience against the truthful'."

(Roohani Khazain Vol.22, pp.326-332).

Ref. No. 7.

Result: The challenge was thrown early in 1888. By the end of 1888, the result was to be out in the form of some Divine Punishment on the Pandit, because Mirza had postulated it but nothing happened and the year of 1888 passed away normally. Pandit Lekh Ram lived much beyond 1889. Actually he died in 1897 and Mirza did not pay him Rs.500/-. In this way, Lekh Ram won the Mubahala and Mirza was proved a liar once again.

Conclusion: Respected readers must have noted from the above details that Mirza Qadiani's case was presented before the Court of Allah five times, thrice against the Muslims, once against a Christian Padre and once against a Hindu Arya and, in each of the five cases, Allah's verdict went against him, declaring him a liar. Can any wise person even now doubt Mirza's duplicity, deceit and falsehood?

PART 2

SOME PREDICTIONS OF MIRZA THAT CAME TRUE

Prediction No. 1

Mirza in his communication to Maulana Sanaullah Amritsari wrote:

> "In your paper, you build up this reputation for me that this person imputes falsely, is a liar and is an arch-impostor. I have borne a lot of tortures from you yet endured them patiently .... If I am really a liar, an impostor and a charlatan, as you remember me in your paper, then I will perish in your lifetime".
>
> *Majmua-e-Ishtiharat Vol.3, p.578). Ref. No. 8.*

Result: Very right. Mirza died on May 26, 1908; Maulana in 1949. Mirza had said: If I am a liar, an impostor and a charlatan then I will perish in your lifetime. Proved: Mirza was a liar.

Prediction No. 2

In the same communication, Mirza wrote to Maulana Sahib:

> "If that punishment which is not in the hands of a human being but only in God's Hands, such as plague, cholera, etc., and

similar fatal diseases, and if the same do not descend upon you in my lifetime then I am not God-sent."

Result: Very right. Mirza died of cholera and Maulana lived on safe and sound long afterwards.

Proved: Mirza was "not God-sent."

(Hayat-e-Nasir, p.14, Ref: Qadiani Mazhab, Section), No.80 Ref. No.9.

Prediction No. 3

For fifteen days Mirza carried on arguments with a Christian Padre, named Abdullah Atham, head of a local episcopal diocese. On the last date, June 5, 1893, Mirza predicted that within fifteen months, his adversary would be thrown into 'Haviya' (lower reaches of Hell). Mirza wrote in this respect:

"I admit right this time that if this prediction goes false, that is, if fifteen months from this date, the party who is on falsehood in view of Allah, does not fall into 'Havia', as death punishment, then I am prepared to undergo every kind of punishment: disgrace me, blacken my face, collar a rope around my neck or hang me on the gallows; I am ready for all. I swear by the greatness of Allah's Glory that he will certainly do the same, will certainly do the same, will certainly do the same. Earth and sky may deviate but not His Ordainment. If I

> am a liar, keep the gallows ready for me and consider me the most accursed of all the accursed persons, evil-doers and Satans.
>
> *(Jang-e-Muqaddas, pp.210-211; Roohani Khazain, Vol.6, pp.292-293). Ref. No.10.*

Result: Mirza's divination expired on September 5, 1894, but Atham did not die till that date. Therefore, this prediction of Mirza Qadiani came true that:

> "If within fifteen months, Atham does not fall into Haviya then I am a liar, keep the gallows ready for me and consider me the most accursed of all the accursed persons, evil-doers and Satans."

Prediction No. 4

Mirza claimed that he had received Divine Revelation that the husband of Muhammadi Begum (daughter of Ahmad Baig of Hoshiarpur) would die in his lifetime and after that the widow, Muhammadi Begum, would be married to Mirza. In this connection, Mirza foretold in these words:

> "I say again and again that quintessence of my prediction in case of the son-in-law of Ahmad Baig shall be his inevitable destiny. Wait for it. If I am a liar then this prediction will not be fulfilled and my death will come."
>
> *(Anjam-e-Atham Hashiah p.31). Ref. No.11.*

Result: The son-in-law of Ahmad Baig (Sultan Muhammad) did not die during Mirza's lifetime but Mirza died; while Sultan Muhammad lived on

for a long time after Mirza's death. Hence Mirza's prediction came true: "If I am a liar, the son-in-law of Ahmad Baig will not die in my lifetime".

Prediction No. 5

As a corollary to prediction No.4, Mirza wrote: "Remember, if the second part of this prediction does not come true (i.e., son-in-law of Ahmad Baig does not die in Mirza's lifetime) then I shall be more wicked than every wicked man."

(Zamimah Anjam-e-Atham, p.54). Ref. No.12.

Result: This "divination" also came true word for word. Therefore, consider Mirza "more wicked than every wicked man."

Prediction No. 6

Mirza foretold of an impending earthquake which he said should be a sample of the one to occur at the Resurrection time. He named it 'Tremor of the Hour,' that is, Doomsday shake-up. He published many notifications for this and in one of them he wrote:

"My foretelling of the coming earthquake is no ordinary prediction. If that turns out to be something ordinary or does not come to pass during my lifetime then I am not God-sent."

(Zamimah Braheen-e-Ahmadiya, Part 5, pp.92-93; Roohani Khazain Vol.21, p.253). Ref. No.13.

Result: Mirza's *'Braheen-e-Ahmadiya' Part 5,* was published posthumously on Oct. 15, 1908, about five months after his death. No such earthquake occurred in his life and therefore his prediction turned out true, word by word, viz.,

> "If the earthquake did not come to pass during my lifetime then I am not God-sent."

Point of Interest: In those days, when Mirza was issuing out his posters, one after another, announcing "Doomsday earthquake" was about to come, there was a gentleman, by name Mulla Muhammad Bux Hanafi, who refuted it point-blank, saying: "I have come to know through a resplendent disclosure that no such earthquake will come," and that "Mirza shall face disgrace in this prediction, as always in the past." On May 11, 1905, Mirza issued another notification in which he quoted from Mulla Muhammad Bux Hanafi's rebuttal:

> "I (Mulla Muhammad Bux Hanafi) firmly announce and proclaim, today, the 6th of May, 1905, and thereby console all those whose hearts may be awe-stricken or whose spirits are dampened after hearing what the Qadiani has advertised in Newspapers and his Posters on April 5, 8, 21, 29, 1905, that a most severe earthquake will occur and which shall be of such a magnitude and so horrible that no ear would have ever heard of it nor any eye would have seen it. The Qadiani (also claiming Hindu godship of) Krishna does neither inform of its date nor time of its occurrence; nevertheless, insists on saying that this earthquake will certainly come. Therefore, I fully assure and wholeheartedly console those simple

innocent folks who have been put to fright by the verbosity and pedantry of the Qadiani in his newspaper writings, etc. I announce this happy news that this "Qadiani earthquake" will never come by Allah's kindness, either in the city of Lahore or elsewhere. It will never come, will never come, will never come. Therefore, people should remain perfectly at ease, calm and composed, in every way. This happy news has been conveyed to me by resplendent Divine Disclosure and Discovery which shall be absolutely correct, Insha Allah. I reiterate again and again that having profited from the Divine Light, manifested to me through revealed vision and having been permitted to make its announcement, I hereby proclaim, by beat of drum that the Qadiani will fall into disgrace again, as ever, in his prediction of this earthquake; and Allah, the Exalted, by virtue of Hazrat Khatam ul Mursaleen, the intercessor of sinners, will protect His guilty creatures under His Cloak of Mercy, from any such impending catastrophe and not a hair of any individual will come to harm."

Mullah Muhammad Bux Hanafi, Secretary, Anjuman Haami-e-Islam, Lahore.

(Majmua-e-Ishtiharat Mirza Qadiani, Vol.3, pp.541-542). Ref. No. 14.

Respected Readers! You see the divination of a genuine Muslim and what came out from the mouth of a spurious one. Compare what the Musalman said and what the kafir said. By virtue of glory of Hazrat Khatam-un-Nabieen Hazrat محمد رسول الله صلی الله علیه وسلم Allah corroborated the truthfulness of the Muslim while Mirza Qadiani

fell into disgrace by saying: "If that (earthquake) does not come to pass during my lifetime then I am not God-sent."

Proved: Mirza, a liar.

Prediction No. 7

Mirza Qadiani wrote a letter to Qazi Nazar Hussain, Editor of *Qul Qul,* Bijnore, India. It was published in the Qadiani newspaper, *Badr,* dated 19th July, 1906. Its extract is given below:

> "My work for which I am standing in this ground is none other than that I will shatter the pillar of 'Isa-worship' (i.e. Jusus-worship) and will spread monotheism instead of Trinity and exhibit the eminence and dignity of the holy Prophet صلى الله عليه وسلم to the world. Hence, if even crores of signs may appear from me but this real work does not come to pass through me, then I am a liar. Therefore, why is the world hostile to me and why does it not see my accomplishments? If I succeed in doing that work in Islam's support which ought to be done by the promised Masih and the promised Mahdi, then I am truthful and if nothing is achieved and I am dead, then let all be witness that I am a liar."

(Akhbar Badr, Qadian Number, Vol. 29, p.4, dated July 2-19, 1906; Qadiani Mazhab Section 7, No.39) Ref. No. 15.

Mirza's prediction came true. He died and nothing was achieved. The world saw the finale of this fake sire. Eighty-five years have passed since

his death and "the pillar of Isa-worship" has not yet crumbled; faith in Trinity has not yielded to monotheism; and Christianity has seen no impediments; only Mirza's loquacity has gone bottom-side up! His ravings only helped to spiral a greater ascendency for the Christians.

In consequence the world must go on calling Mirza, as he wished to be called, a liar, a liar, a liar till his Day of Reckoning!

PART 3

SOME INVOCATIONS OF MIRZA WHICH WERE ACCEPTED IN ALLAH'S AUDIENCE

Invocation No.1

In his published notification dated October 27, 1894, Mirza wrote:

> "In the end I beseech you, O God Almighty, All-knowing, if these predictions of mine, that Atham shall be drawn into fatal tortures and that Ahmad Baig's elder daughter shall ultimately come into Nikah of this humble self, are from Your side then reveal them in such a manner that it becomes a conclusive proof for the mankind and shuts the mouth of the inwardly blind envious people. And O God, if these predictions are not from Thine side then perish me with disgrace because I failed to attain my objective. Therefore, if in Your View, I am a driven outcast, accursed charlatan and one-eyed anti-Christ impostor, as my opponents have thought of

me and that Benevolence of Yours is not with me which was with Your servant Ibrahim, and with Ishaq, and with Ismail, and with Yaqoob, and with Moosa and with Dawood, and with Masih bin Mariam, and with محمد رسول اللہ صلی اللہ علیہ وسلم the best of all prophets and with the eminent saints of the Ummah, then efface me and annihilate me contemptuously making me a target of never ending imprecations, curses, and make all my enemies happy and accept their prayers."

(Majmua-e-Ishtiharat: Vol. 2, pp. 115-116). *Ref. No. 16.*

Result: Despite these heartrending entreaties and self-accursements, Allah did keep Mirza deprived of Nikah with Muhammadi Begum, Ahmad Baig's elder daughter, until Mirza breathed his last; nor was Atham drawn into fatal tortures. This proves that these predictions were not from Allah's side and therefore Mirza's prayer was accepted that "if these predictions are not from Your Side then perish me with disgrace." Therefore according to his own statement, Mirza was "a driven outcast, accursed charlatan and one-eyed anti-Christ impostor," and "a target of never ending imprecations, and curses."

Invocation No. 2

In his poster, *"Aakhri Faisla with Maulvi Sanaullah Amritsari,"* Mirza wrote:

"I invoke Allah: O my Master, All-seeing, All-Powerful, Who is also All-knowing and All-Aware and Who is also conscious of

spiritual conditions of my heart that if this claim of promised Masihship is a false imputation from the side of a base self and if I am in Your Eyes a liar, mischief-monger, imputing false attributes to my own self, as my day and night routine, then, O my dear Master, I pray to Your Exalted Audience with all possible humility that destroy me in the lifetime of Maulana Sanaullah and let my death make him and his Jamaat happy."

(Majmua-e-Ishtiharat, Vol.3, pp. 578-579).
Ref. No.8.

Result: Allah accepted this invocation of Mirza also and Mirza died in the lifetime of Maulana Sanaullah, which proved that Mirza was "a liar and mischief-monger imputing false attributes," and this was his "day and night routine."

Invocation No. 3

In this very poster Mirza wrote:

"Holding the garment of Your Sanctity and Mercy, I supplicate in Your Lofty Audience to bring out true decision between me and Sanaullah and whosoever is really a liar and mischief-monger in Your Eye, then carry him off from this world in the very lifetime of the one who is truthful, or involve him in such a severe affliction as is like death. O, my dear Master, do in this very manner. *Aameen thumma Aameen."*

﴿رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِيْنَ﴾ آمين

"In the end, my request to Maulana Sahib is that he should print all this writing in his

periodical and may write underneath whatever he wants to write. Now, decision rests in Allah's Hands."

(Ibid.)

Result: This invocation of Mirza was also accepted by Allah, the Exalted, because exactly after one year and ten days. Mirza went into the grave and Maulana saw him go.

Proved: Mirza was an impostor and arch-liar in the Eyes of Allah. Maulana lived full forty-one years after Mirza.

Further Proof: In *'Malfoozat-e-Mirza,* Vol. 9, p.268, Mirza said:

> "These are amazing wonders of times. When we go to sleep there is not a thought whatsoever, till suddenly there occurs a revelation, which is accomplished on its time only. No week or ten-days go blank without some Divine token. What has been written about Sanaullah, actually that is not from our side, but from Allah's side its groundwork has originated. Once, our attention had turned towards it and when at night the attention was towards that end, a revelation dawned in the night that: "I answer the call of a caller". For saints, it is in the acceptance of invocations that supernatural excellence lies. The rest are its off-shoots"

(Malfoozat,Vol.9, p.268). Ref. No.17.

PART 4

MIRZA QADIANI AND PROMISED MASIH

Who is promised Masih ?

He is Masih Ibn Mariam about whom it has been pledged to the Ummah that he would come into the world in its last era.

Thus, Mirza Qadiani writes:

"This is not a hidden matter that the prediction for Masih Ibn Mariam coming again is a prediction of the first grade that has been acknowledged by everybody, unanimously. Out of all the divinations, recorded in books of Traditions, this one is proved to be matchless. Among the 'Tawatur' Category, first place is occupied by it. Injil (Gospel) also confirms this".

(Izala-e-Auham, p.557; Khazain, Vol.3, p.400). Ref. No. 18.

Proof No. 1: Mirza is not the promised Masih

Mirza himself wrote that, "Neither I am the promised Masih, nor Masih Ibn Mariam; therefore, he who calls me 'Promised Masih', lacks intellect and one who calls me Masih Ibn Mariam is a knave and a first class liar".

Says Mirza:

"Humble solicitation before learned men of India. O brethren-in-faith, and theologians

of inviolable religious law: Listen, you people, my submissions attentively. The claim of 'Maseel-e-Masih', (Likeness of Masih) which this humble self has made, has been misunderstood by some erratic people as the "Promised Masih". Maseel-e-Masih claim is not a new claim that you are listening today from my mouth, but it is the same previous Revelation which I received from Allah, the Exalted, and which I wrote very specifically at several places in *Braheen Ahmadiya* after whose publication more than some seven years should have elapsed by now. Certainly I have not made this claim that I am Masih Ibn Mariam. Any person who blames me for this is an outright liar and a false accuser because continuously for the past seven, eight years I have been notifying that I am 'Maseel-e-Masih".

(Izala-e-Auham, p.190: Roohani Khazain, Vol.3,p.192). Ref. No.19.

Result: The outcome of the above two statements of Mirza is crystal clear, viz.

(a) because the Masih whose coming has been promised is Masih Ibn Mariam, and

(b) because Mirza has not claimed to be Masih Ibn Mariam;

therefore, Mirza Qadiani is not the promised Masih. On the contrary whosoever calls him Masih Ibn Mariam or the promised Masih is an outright liar and false accuser.

Proof No. 2: Mirza Qadiani did not come in the Last Era

Hazrat Masih Ibn Mariam, peace be on him, will come in the last era of the world and will be the revivalist of the last century. Acknowledging this fact, Mirza quotes a holy Hadith:

> "On the head of each century, God will commission a person who will revive His Deen for the Ummah.................And any variation in the utterance of صلی اللہ علیہ وسلم is impossible ... and this is a unanimous point among Ahle-Sunnat that the last revivalist of the Ummah shall be the promised Masih who will appear in the last era. Now the issue that needs to be ascertained is whether the present time is the last era or not? Both the Jewish and Christian communities agree that this is the last era. Ask them if you wish".

(Haqiqat ul Wahi, p.193; Roohani Khazain, Vol.22, pp.200-201). Ref. No. 20.

Respected Readers: Mirza has said here three things: (1) Holy Hadith has it that at the start of each century a revivalist will come and that it is impossible that a century starts and the Revivalist does not come, (2) Consensus of Ahle Sunnat is that the last revivalist of the last century will be Hazrat Masih Ibn Mariam, Allah's mercy on him and (3) Agreeing with the Jews and the Christians, Mirza says that the fourteenth century (AH) is the last era of the world.

But with the advent of the fifteenth century (AH) the third point of Mirza is contradicted and is void because as per prophetic revelation, a revivalist must come in the fifteenth century; and when the sixteenth century starts a revivalist will again come and so on, till in the last century, the last revivalist will be Masih Ibn Mariam. This proves that Mirza's claim in the fourteenth century that he is the promised Masih is false. Mirza proved to be a liar in his contention.

Proof No. 3: Masih Ibn Mariam shall live for forty years in the world

"It is in the Hadith that Hazrat Masih, peace be on him, shall live in the world for forty years".

(Ref: *Haqiqat-un- Nubuwwah*,, p.192, Author: Mirza Mahmud Ahmad, son of Mirza Ghulam Ahmad). *Ref. No.21.*

Mirza Ghulam Qadiani in his book, *Nishan-e-Aasmani*, quoted a couplet from Shah Niamat Ullah Wali and conveniently fitted its contents upon himself:



"Till forty years, O brother mine,
Era of that Cavalier I see".

"From that day, the Imam (here Mirza calls himself Imam; in the couplet he calls himself Cavalier) will reveal his self, as one who is divinely inspired. He will have a life

of forty years thereafter. Now let it be clear that this humble has been commissioned for preaching the truth by special revelation in fortieth year of his life and has been given a good news that "Thine age is up to eighty years or thereabout". Therefore, by this revelation, my preaching commission is proved to last 40 years, out of which full ten years have already passed".

(Nishan-e-Aasmani, p.14; Roohani Khazain Vol. 4, p.374). Ref. No.22.

Respected Readers: Mirza wrote this booklet, *Nishan-e-Aasmani,* in June,1892, as is written on its title page. Mirza acknowledged that 10 years had already passed and 30 more years remained for him to live (to complete the forty-year Commission of the promised Masih). In other words, Mirza should have lived up to the year 1922, but Mirza died in 1908. So his claim of being promised Masih was a lie and his revelation of living for the said forty years was a hoax.

Proof No. 4: Masih Ibne Mariam, Allah's Mercy on him, shall marry.

Hadith Shareef has it that Masih Ibn Mariam, Allah's mercy on him, shall marry. (Ref. *Mishkat, p.480).* Mirza Qadiani while mentioning the above Hadith in his book, *Nishan-e-Aasmani,* writes:

"For corroboration of this prediction (Viz., Mirza's illusory, 'heavenly Nikah' with Muhammadi Begum), the holy Prophet of Allah has also previously predicted that the promised Masih will take a wife and have

children. Now it is obvious that this mention of marriage and children normally bears no significance because every one generally marries and has children. There is no excellence in it. But here marriage means special marriage as a token and by children is meant special children for which the prediction of this humble self is there. It looks as if the Prophet of Allah صلی اللہ علیہ وسلم is answering here the doubts of those black-hearted unbelievers that these sayings will certainly be fulfilled".

(Zamimah Anjam-e-Atham, p.53; Roohani Khazain Vol.11, p.337). Ref. No.23.

Mirza wrote this in 1896. By that year, Mirza had married twice and had children from them but those were according to Mirza ordinary marriages, which had no excellence. The one that had to be excellent as a token and which was predicted by the Prophet صلی اللہ علیہ وسلم never took place. Thus it is proved that according to the noble saying of the holy Prophet صلی اللہ علیہ وسلم Mirza Ghulam Ahmad Qadiani was not the promised Masih.

APPENDICES

SUMMARY OF REFERENCES

Ref. No. 1: *Majmua-e-Ishtiharat Vol. 1, pp.426-427.*
Ref No. 2: *Malfoozat, Vol. 9, pp.440-441.*
Ref No. 3: *Raees-e-Qadian, Vol. 2. p.192, Tarikh-e-Mirza p.38.*
Ref. No. 4: *Majmua-e-Ishtiharat, Vol. 1, pp.395-396.*
Ref. No. 5: *Arbaeen No. 3, p.21. Roohani Khazain, Vol. 17, p.408.*
Ref. No. 6: *Surma-e-Chashm-e-Arya, p.251; Roohani Khazain, Vol. 2, p.301.*
Ref. No. 7: *Roohani Khazain, Vol. 22, pp.326-332.*
Ref. No. 8: *Majmua-e-Ishtiharat, Vol. 3, p.578-579.*
Ref. No. 9: *Hayat-e-Nasir, p.14, Ref. Qadiani Mazhab Section 1, No. 80.*
Ref. No.10: *Jang-e-Muqaddas, pp.210-211; Roohani Khazain, Vol. 6, pp.292-293.*
Ref. No.11: *Anjam-e-Atham (Hashiah), p.31.*
Ref. No.12: *Zamimah Anjam-e-Atham, p.54.*
Ref. No.13: *Zamimah Braheen-e-Ahmadia, Part 5, pp.92-93, Roohani Khazain, Vol. 21, p.253.*
Ref. No.14: *Majmua-e-Ishtiharat, Vol. 3, pp.541-542.*
Ref. No.15: *Akhbar Badr, Qadian No., Vol. 29, 2-19 July, 1906, p.4; Ref. Qadiani Mazhab, Section 7, No. 39.*
Ref. No.16: *Majmua-e-Ishtiharat, Vol. 2, pp.115-116.*
Ref. No.17: *Malfoozat Vol. 9, p.268.*
Ref. No.18: *Izala-e-Auham, p.557; Roohani Khazain, Vol. 3, p.400.*
Ref. No.19: *Izala-e-Auham, p.190, Roohani Khazain, Vol.3, p.192.*
Ref. No.20: *Haqiqat-ul-Wahi, p.193; Roohani Khazain, Vol.22, pp.200-201.*
Ref. No.21: *Haqiqat-un-Nubuwwah, p.192, by Mirza Mahmud Ahmad.*
Ref. No.22: *Nishan-e-Aasmani, p.14; Roohani Khazain, Vol. 4, p.374.*
Ref. No.23: *Zamimah Anjam-e-Atham, p.53; Roohani Khazain, Vol. 11, p.337.*

Photocopies of References

Ref. No. 1

Majmua-e-Ishtiharat Vol. I, pp.426-427.

مکفرین کو کوئی عذر باقی نہ رہے۔ اگر بعد اس کے مکفرین نے مباہلہ نہ کیا اور نہ تکفیر سے باز آئے تو ہماری طرف سے اُن پر حجت پوری ہو گئی۔ بالآخر یہ بھی یاد رہے کہ مباہلہ سے پہلے میرا حق ہوگا کہ ہم مکفرین کے سامنے جلسہ عام میں اپنے اسلام کے وجوہات پیش کریں۔ والسلام علیٰ من اتبع الہدیٰ۔

المشتھر

خاکسار میرزا غلام احمد ۔ ۳۰ شوال ۱۳۱۰ھ (مطابق مئی ۱۸۹۳ء)

(مطبوعہ ریاض ہند پریس امرتسر)

(یہ اشتہار ۲۰×۲۶ کے ایک صفحہ پر ہے)

(یہ اشتہار رسالہ سچائی کا اظہار مطبوعہ بار اول ریاض ہند پریس امرتسر کے صفحہ ۱۰ پر بھی طبع ہوا ہے)

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(۱۱۲)

اعلان عام

بسم اللہ الرحمٰن الرحیم ۔ نحمدہ ونصلی علیٰ رسولہ الکریم

إِنَّ اللّٰهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ [1]

اس مباہلہ کی اہل اسلام کو اطلاع

جو دہم ذیقعدہ روز شنبہ کو بمقام امرتسر عیدگاہ متصل مسجد خان بہادر حاجی محمد شاہ صاحب مرحوم ہوگا

اے برادران اہل اسلام کل دہم ذیقعدہ روز شنبہ کو بمقام مندرجہ عنوان میاں عبدالحق غزنوی اور بعض دیگر علماء جیسا کہ انہوں نے وعدہ کیا ہے اس عاجز سے اس بات پر مباہلہ کریں گے کہ وہ لوگ

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[1] النحل: ۱۲۹

اس عاجز کو کافر اور دجّال اور بے دین اور دشمنِ اللہ جلّشانہٗ اور رسول اللہ صلے اللہ علیہ وسلم کا کہتے ہیں۔ اور اس عاجز کی کتابوں کو مجموعہ کفریات خیال کرتے ہیں۔ اور اس طرف یہ عاجز نہ صرف اپنے تئیں مسلمان جانتا ہے بلکہ اپنے وجود کو اللہ اور رسول کی راہ میں فدا کئے بیٹھا ہے۔ لہٰذا ان لوگوں کی درخواست پر یہ مباہلہ تاریخ مذکورہ بالا میں قرار پایا ہے۔ مگر میں چاہتا ہوں کہ مباہلہ کی بددعا کرنے کے وقت بعض اور مسلمان بھی حاضر ہو جائیں کیونکہ میں یہ دعا کروں گا کہ جس قدر میری تالیفات ہیں ان میں سے کوئی بھی خدا اور رسول کے فرمودہ کے مخالف نہیں ہیں اور نہ میں کافر ہوں۔ اور اگر میری کتابیں خدا اور رسول صلے اللہ علیہ وسلم کے فرمودہ سے مخالف اور کفر سے بھری ہوئی ہیں تو خدا تعالیٰ وہ لعنت اور عذاب میرے پر نازل کرے جو ابتدائے دنیا سے آج تک کسی کافر بے ایمان پر نہ کی ہو۔ اور آپ لوگ آمین کہیں۔ کیونکہ اگر میں کافر ہوں اور نعوذ باللہ دین اسلام سے مرتد اور بے ایمان تو نہایت بُرے عذاب سے میرا مرنا ہی بہتر ہے اور میں ایسی زندگی سے بہزار دل بیزار ہوں۔ اور اگر ایسا نہیں تو خدا تعالیٰ اپنی طرف سے سچا فیصلہ کر دے گا۔ وہ میرے دل کو بھی دیکھ رہا ہے اور میرے مخالفوں کے دل کو بھی۔ بڑے ثواب کی بات ہوگی اگر آپ صاحبان کل دہم ذیقعدہ کو دو بجے کے وقت عیدگاہ میں مباہلہ پر آمین کہنے کے لئے تشریف لائیں۔ والسلام

خاکسار غلام احمد قادیانی عفی اللہ عنہ

۹ ذیقعدہ سنہ ۱۳۱۰ھ

(مطبوعہ ریاض ہند پریس امرتسر)

(یہ اشتہار ۲۰×۲۶ کے ایک صفحہ پر ہے)

Ref. No. 2

Malfoozat, Vol. 9, pp.440-441.

۲ اکتوبر ۱۹۰۷ء

(بوقت سیر)

ہماری جماعت کے ایک شخص نے کسی غیر احمدی کا سوال پیش کیا کہ آپ نے اپنی تصانیف میں لکھا ہے کہ جھوٹا سچے کی زندگی میں ہی ہلاک ہو جاتا ہے۔ یہ درست نہیں کیونکہ مسیلمہ کذاب آنحضرت صلے اللہ علیہ وسلم کے بعد فوت ہوا تھا۔

حضرت اقدس نے فرمایا :-

یہ کہاں لکھا ہے کہ جھوٹا سچے کی زندگی میں مر جاتا ہے۔ ہم نے تو اپنی تصانیف میں ایسا نہیں لکھا۔ لاؤ پیش کرو وہ کونسی کتاب ہے جس میں ہم نے ایسا لکھا ہے۔

صرف جھوٹا نہیں بلکہ جھوٹا مباہلہ کرنیوالا سچے کی زندگی میں ہلاک ہوتا ہے

ہم نے تو یہ لکھا ہوا ہے کہ مباہلہ کرنے والوں میں سے جو جھوٹا ہو وہ سچے کی زندگی میں ہلاک ہو جاتا ہے۔ مسیلمہ کذاب نے تو مباہلہ کیا ہی نہیں تھا۔ آنحضرت صلے اللہ علیہ وسلم نے اتنا فرمایا تھا کہ اگر تو میرے بعد زندہ بھی رہا تو ہلاک کیا جائے گا۔ سو ویسا ہی ظہور میں آیا۔ مسیلمہ کذاب تھوڑے ہی عرصہ بعد قتل کیا گیا اور پیشگوئی پوری ہوئی۔

یہ بات کہ سچا جھوٹے[1] کی زندگی میں مر جاتا ہے یہ بالکل غلط ہے۔ کیا آنحضرت صلی اللہ علیہ وسلم کے سب اعداء ان کی زندگی میں ہی ہلاک ہو گئے تھے؟ بلکہ ہزاروں اعداء آپ کی وفات کے بعد زندہ رہے تھے۔ ہاں جھوٹا مباہلہ کرنے والا سچے کی زندگی میں ہی ہلاک ہوا کرتا ہے۔ ایسے ہی ہمارے مخالف بھی ہمارے مرنے کے بعد زندہ رہیں گے اور مخالفوں کے وجود کا قیامت تک ہونا ضروری ہے جیسے وجاعل الذین اتبعوک فوق الذین

[1] کاتب کی غلطی ہے۔ دراصل یہ فقرہ یوں ہونا چاہیئے "یہ بات کہ جھوٹا سچے کی زندگی میں مر جاتا ہے یہ بالکل غلط ہے" چنانچہ سیاق و سباق میں اس کی وضاحت موجود ہے (مرتب)

کفروا الی یوم القیامۃ[1] سے ظاہر ہے۔

ہم تو ایسی باتیں سُن سُن کر حیران ہوتے ہیں۔ دیکھو ہماری باتوں کو کیسے اُلٹ پلٹ کر پیش کیا جاتا ہے اور تحریف کرنے میں وہ کمال حاصل کیا ہے کہ یہودیوں کے بھی کان کاٹ دیئے ہیں کیا یہ کسی نبی ولی قطب غوث کے زمانہ میں ہوا کہ اس کے سب اعداء مر گئے ہوں، بلکہ کافر منافق باقی رہ ہی گئے تھے۔ ہاں اتنی بات صحیح ہے کہ سچے کے ساتھ جو مباہلہ کرتے ہیں تو وہ سچے کی زندگی میں ہی ہلاک ہوتے ہیں جیسے کہ ہمارے ساتھ مباہلہ کرنے والوں کا حال ہو رہا ہے۔

جماعت کو خود سوچ کر ایسے سوالوں کا جواب دینا چاہیئے

مجھے تو اپنی جماعت پر افسوس ہوتا ہے کہ کیا ان میں اتنی عقل بھی نہیں۔ کہ ایسے اعتراض کرنے والے سے پوچھیں کہ یہ ہم نے کہاں لکھا ہے کہ بغیر مباہلہ کرنے کے ہی جھوٹے سچے کی زندگی میں تباہ اور ہلاک ہو جاتے ہیں۔ وہ جگہ تو نکالو جہاں یہ لکھا ہے ہماری جماعت کو چاہیئے کہ عقل میں فہم میں ہر طرح سے ترقی کریں اور ایسی باتوں کا خود سوچ کر جواب دیا کریں اور اپنی ایمانی روشنی سے ان باتوں کو حل کیا کریں۔ مگر دنیاداری کے دھندوں میں مست ہوئی جاتی ہے۔ اتنا نہیں کر سکتے کہ معترض سے ہماری کتاب کی وہ جگہ ہی پوچھیں جہاں یہ لکھا ہے کہ سچے کی زندگی میں سب جھوٹے مر جاتے ہیں۔ بلکہ جھوٹے تو قیامت تک رہیں گے۔

جماعت کے دوستوں کو حضرت اقدس کی کتب کا بہت مطالعہ کر لینا چاہیئے

فرمایا:-

اس تحریک سے مجھے یہ بھی یاد آگیا ہے کہ وہ لوگ جو اشاعت اور تبلیغ کے واسطے باہر جاویں۔ وہ ایسے نہ ہوں کہ اُلٹ پلٹ کر ہماری باتوں کو کچھ اور کا اور ہی بنا دیں

[1] اٰل عمران: ۵۶

Ref. No. 3

Raees-e-Qadian, Vol. 2, p.192, Tarikh-e-Mirza, p.39.

مبارک احمد مر گیا۔ اس کے بعد امامی صاحب خود بھی مولوی عبدالحق کی زندگی میں طعمۂ اجل ہو کر ان
کے برسر حق ہونے کی عملی تصدیق کر گئے کیونکہ امامی صاحب نے خود لکھا تھا کہ مباہلہ کرنے والوں میں سے
جو جھوٹا ہو وہ سچے کی زندگی میں ہلاک ہو جاتا ہے۔ (اخبار الحکم قادیان ۱۰ اکتوبر ۱۹۰۷ء صفحہ ۹)

یاد رہے کہ قادیانی صاحب ۲۶ مئی ۱۹۰۸ء کو بمقام لاہور مرض ہیضہ میں گرفتار ہو کر مولوی
عبدالحق مرحوم کی زندگی ہی میں چند گھنٹے کے اندر چل بسے تھے اور مولوی صاحب اپنے حریف کے فوت
ہونے کے بعد نو سال تک نہایت خوشگوار اور پُر عافیت زندگی بسر کر کے ۱۶ مئی ۱۹۱۷ء کو عازم
آخرت ہوئے۔ رحمہ اللہ علیٰ ذٰلک۔ (دیکھو [illegible])

باب ۵۹۔ رمضان المبارک میں خسوف و کسوف کا اجتماع اور رئیس قادیان کی موقع شناسی

قادیانی صاحب کی عادت تھی کہ کیسی ہی صحیح متفق علیہ حدیث نبوی کیوں نہ ہو، اگر ان کی
خود ساختہ مسیحیت یا نفسانی خواہشات کے خلاف نظر آتی تو جھٹ [illegible] طریق پر اس کو پس پشت
ڈال دیتے یا نہایت بیباکی کے ساتھ اس پر اپنی معمولی تاویل کاری کی طبع سازی شروع کر دیتے
لیکن اگر کسی روایت کو اپنا کسی مفید مطلب پاتے تو خواہ کیسی ہی ضعیف بلکہ موضوع اور من گھڑت
کیوں نہ ہوتی اس سے استدلال کر کے اسے اپنے ادعا کا مدار بنا لیتے اور خود ستائی کا طوفان برپا کر دیتے۔
چنانچہ رمضان میں خسوف و کسوف کے اجتماع کی مشہور موضوع روایت اس کی روشن مثال ہے۔

چونکہ امامی صاحب کی ذات میں حضرت مہدی علیہ السلام کی علامات مقدسہ میں سے ایک
علامت بھی نہیں پائی جاتی تھی اور نیز اس وجہ سے کہ سچے مہدی علیہ السلام کی ایک علامت صحیحین
میں یہ لکھی ہے کہ وہ دول یورپ کی متحدہ افواج کو منہدم و پامال کر دیں گے۔ امامی صاحب کو انگریز
کے خوف سے ابتداءً مہدویت کا دعویٰ کرنے کی جرأت نہ ہوئی بلکہ سرے سے ان صحیح حدیثوں کی
صحت ہی کے منکر رہے جو حضرت مہدی علیہ السلام کے متعلق ترمذی، ابوداؤد، نسائی، ابن ماجہ
وغیرہ کتب حدیث میں مروی ہیں۔ چنانچہ کتاب ازالہ اوہام (طبع پنجم صفحہ ۱۹۰) میں جو ۲ ستمبر
۱۸۹۱ء کو شائع ہوئی لکھا کہ محققین کے نزدیک مہدی کا آنا کوئی یقینی امر نہیں ہے۔ ۱۸۹۱ء
سے پہلے ان کی حالت برابر مذبذب رہی۔ کبھی تو مہدی بن بیٹھے اور کبھی بخوف حکومت دعوت
اپنی مہدویت سے انکار کر دیتے بلکہ ان حدیثوں کی صحت ہی کے منکر ہو جاتے جو حضرت مہدی

Ref. No. 4

Majmua-e-Ishtiharat, Vol. I, pp.395-396.

دیں کہ پیشگوئی کیوں پوری ہوئی کیا یہ استدراج ہے یا نجوم ہے یا رمل ہے۔ اور کیا سبب ہے کہ خدا تعالےٰ بقول آپ کے ایک دجّال کی ایسی پیشگوئیاں پوری کر دیتا ہے جن سے اُن کی سچائی کی تصدیق ہوتی ہے۔

الراقــــــــــــم

خاکسار غلام احمد از قادیان ضلع گورداسپور

(یہ اشتہار ۲۰ × ۲۶/۸ کے دو صفحوں پر ہے)

(مطبوعہ پنجاب پریس سیالکوٹ)

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(۱۰۳)

اشتہار مباہلہ

میاں عبدالحق غزنوی و حافظ محمد یوسف صاحب

ناظرین کو معلوم ہوگا کہ کچھ تھوڑا عرصہ ہوا ہے کہ غزنوی صاحبوں کی جماعت میں سے جو امرتسر میں رہتے ہیں۔ ایک صاحب عبدالحق نام نے اس عاجز کے مقابل پر مباہلہ کے لئے اشتہار دیا تھا۔ مگر چونکہ اس وقت یہ خیال تھا کہ یہ لوگ کلمہ گو اور اہل قبلہ ہیں۔ ان کو لعنتوں کا نشانہ بنانا جائز نہیں۔ اس لئے اس درخواست کے قبول کرنے سے اس وقت تک تامل رہا جب تک کہ ان لوگوں نے کافر ٹھہرانے میں اصرار کیا۔ اور پھر تکفیر کا فتوےٰ تیار ہونے کے بعد اس طرف سے بھی مباہلہ کا اشتہار[1] دیا گیا۔ جو کتاب آئینہ کمالات اسلام کے ساتھ بھی شامل ہے اور ابھی تک کوئی شخص مباہلہ کے لئے مقابلہ پر نہیں آیا۔ مگر مجھ کو

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[1] یہ اشتہار جلد ھٰذا میں زیر نمبر ۹۵ صفحہ ۳۴۲ پر درج ہے۔ (المرتب)

اس بات کے سننے سے بہت خوشی ہوئی کہ ہمارے ایک معزز دوست حافظ محمد یوسف
صاحب نے ایمانی جوانمردی اور شجاعت کے ساتھ ہم سے پہلے اس ثواب کو حاصل کیا۔
تفصیل اس اجمال کی یہ ہے کہ حافظ صاحب اتفاقاً ایک مجلس میں بیان کر رہے تھے کہ
مرزا صاحب یعنی اس عاجز سے کوئی آمادۂ مناظرہ یا مباہلہ نہیں ہوتا۔ اور اسی سلسلہ
گفتگو میں حافظ صاحب نے یہ بھی فرمایا کہ عبد الحق نے جو مباہلہ کے لئے اشتہار دیا تھا
مباہلہ، وہ اپنے تئیں سچا جانتا ہے تو میرے مقابلہ پر آوے۔ میں اس سے مباہلہ کے لئے
تیار ہوں۔ تب عبد الحق جو اسی جگہ کہیں موجود تھا حافظ صاحب کے غیرت دلانے والے
لفظوں سے طوعاً و کرہاً مستعد مباہلہ ہو گیا اور حافظ صاحب کا ہاتھ آکر پکڑ لیا کہ میں تم سے
اسی وقت مباہلہ کرتا ہوں۔ مگر مباہلہ فقط اس بارہ میں کروں گا کہ میرا یقین ہے۔ کہ مرزا
غلام احمد و مولوی حکیم نور الدین اور مولوی محمد احسن یہ تینوں مرتدین اور کذابین اور دجالین
ہیں۔ حافظ صاحب نے فی الفور بلا تامل منظور کیا کہ میں اس بارہ میں مباہلہ کروں گا۔ کیونکہ
میرا یقین ہے کہ یہ تینوں مسلمان ہیں تب اسی بات پر حافظ صاحب نے عبد الحق سے
مباہلہ کیا۔ اور گواہان مباہلہ منشی محمد یعقوب اور میاں نبی بخش صاحب اور میاں عبد الہادی
صاحب اور میاں عبد الرحمن صاحب عرب ہی قرار پائے۔ اور تب حسب دستور مباہلہ فریقین
اپنے اپنے نفس پر لعنتیں ڈال چکے اور اپنے منہ سے کہہ چکے کہ یا الٰہی اگر ہم اپنے بیان میں
سچائی پر نہیں تو ہم پر تیری لعنت نازل ہو۔ یعنی کسی قسم کا عذاب ہم پر وارد ہو۔ تب حافظ
صاحب نے عبد الحق سے دریافت کیا کہ اس وقت میں بھی اپنے آپ پر بحالت کاذب ہونے
کے لعنت ڈال چکا اور خدا تعالیٰ سے عذاب کی درخواست کر چکا۔ اور ایسا ہی تم بھی اپنے نفس
پر اپنے ہی منہ سے لعنت ڈال چکے اور بحالت کاذب ہونے کے عذاب الٰہی کی اپنے لئے
درخواست کر چکے۔ لہٰذا اب میں تو اس بات کا اقرار کرتا ہوں کہ اگر اس لعنت اور اس عذاب
کی درخواست کا اثر مجھ پر وارد ہوا۔ اور کوئی ذلت اور رسوائی مجھ کو پیش آگئی تو میں اپنے اس

Ref. No. 5

Arbaeen No. 3, p.21. Roohani Khazain, Vol. 17, p.408.

وہ مرزا غلام احمد قادیانی ہے۔ ابھی کل کی بات ہے کہ حافظ صاحب بھی بار بار ان دونوں قصوں کو بیان کرتے تھے۔ اور ہنوز وہ ایسے پیر فرتوت نہیں ہوئے تا یہ خیال کیا جائے کہ پیرانہ سالی کے تقاضا سے قوت حافظہ جاتی رہی۔ اور آٹھ سال سے زیادہ مدت ہوگئی جب میں حافظ صاحب کی زبانی مولوی عبداللہ صاحب کے مذکورہ بالا کشف کو ازالہ اوہام میں شائع کر چکا ہوں۔ کیا کوئی عقلمند مان سکتا ہے کہ میں ایک جھوٹی بات اپنی طرف سے لکھ دیتا اور حافظ صاحب اس کتاب کو پڑھ کر پھر خاموش رہتے۔ کچھ عقل و فکر میں نہیں آتا کہ حافظ صاحب کو کیا ہوگیا۔ معلوم ہوتا ہے کہ کسی مصلحت سے عمداً گواہی کو چھپاتے ہیں اور نیک نیتی سے ارادہ رکھتے ہیں کہ کسی اور موقعہ پر اس گواہی کو ظاہر کر دوں گا۔ مگر زندگی کتنے روز ہے۔ اب بھی اظہار کا وقت ہے۔ انسان کو اس سے کیا فائدہ کہ اپنی جسمانی زندگی کے لئے اپنی روحانی زندگی پر چھری پھیر دے۔ میں نے بہت دفعہ حافظ صاحب سے یہ بات سنی تھی کہ وہ میرے مصدقین میں سے ہیں اور مکذب کے ساتھ مباہلہ کرنے کو تیار ہیں۔ اور اسی میں بہت سا حصہ اُن کی عمر کا گذر گیا اور اس کی تائید میں وہ اپنی خوابیں بھی سناتے رہے اور بعض مخالفوں سے انہوں نے مباہلہ بھی کیا۔ مگر کیوں پھر دنیا کی طرف جھک گئے۔ لیکن ہم اب تک اس بات سے نومید نہیں ہیں کہ خدا ان کی آنکھیں کھولے اور یہ امید باقی ہے جب تک کہ وہ اسی حالت میں فوت نہ ہو جائیں۔

اور یاد رہے کہ خاص موجب اس اشتہار کے شائع کرنے کا وہی ہیں کیونکہ ان دنوں میں سب سے پہلے انہی نے اس بات پر زور دیا ہے کہ قرآن کی یہ دلیل کہ اگر یہ نبی جھوٹے طور پر وحی کا دعویٰ کرتا تو میں اس کو ہلاک کر دیتا کچھ چیز نہیں ہے بلکہ بہتیرے ایسے مفتری دنیا میں پائے جاتے ہیں جنہوں نے تیئیس برس

Ref. No. 6

Surma-e-Chashm-e-Arya, p.251; Roohani Khazain, Vol. 2, p.301.

میں بیان کی گئی ہیں اُن کو باطل اور دروغ خیال کرتے ہیں تو اس بارہ میں ہم سے مباہلہ کر لیں اور کوئی مقام مباہلہ کا برضامندی فریقین قرار پاکر ہم دونوں فریق تاریخ مقررہ پر اس جگہ حاضر ہو جائیں اور ہر یک فریق مجمع عام میں اُٹھ کر اس مضمون مباہلہ کی نسبت جو اس رسالہ کے خاتمہ میں بطور نمونہ اقرار فریقین قلم بند کیا گیا ہے تین مرتبہ قسم کھا کر تصدیق کریں کہ ہم فی الحقیقت اس کو سچ سمجھتے ہیں اور اگر ہمارا بیان راستی پر نہیں تو ہم پر اسی دنیا میں وبال اور عذاب نازل ہو۔ غرض جو جو عبارتیں ہردو کاغذ مباہلہ میں مندرج ہیں جو جانبین کے اعتقاد ہیں بحالت دروغ کوئی عذاب مترتب ہونے کی شرط پر اُن کی تصدیق کرنی چاہیئے اور پھر فیصلہ آسمانی کے انتظار کے لئے ایک برس کی مہلت ہوگی پھر اگر برس گزرنے کے بعد مؤلف رسالہ ہذا پر کوئی عذاب اور وبال نازل ہوا یا حریف مقابل پر نازل نہ ہوا تو ان دونوں صورتوں میں یہ عاجز قابل تاوان پانسو روپیہ ٹھہرے گا جس کو برضامندی فریقین خزانہ سرکاری میں یا جس جگہ باسانی وہ روپیہ مخالف کو مل سکے داخل کر دیا جائے گا اور در حالت غلبہ خود بخود اس روپیہ کے وصول کرنے کا فریق مخالف مستحق ہوگا اور اگر ہم غالب آئے تو کچھ بھی شرط نہیں کرتے کیونکہ شرط کے عوض میں یہی دعا کے آثار کا ظاہر ہونا کافی ہے۔ اب ہم ذیل میں مضمون ہردو کاغذ مباہلہ کو لکھ کر رسالہ ہذا کو ختم کرتے ہیں و باللہ التوفیق۔

بقیہ حاشیہ: لطف حبیب ما بہر دم مرا بخواند ✦ ہر چند کی زنند ہمی اغیار ما و مارا
بکشد دلستان ما چو کبک روز و شب ✦ دیگر نشان چہ باشد اقبال جاہ مارا
منہ

Ref. No. 7

Roohani Khazain, Vol. 22, pp.326-332.

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اور یہ پیشگوئی کہ وہ دجّال کو قتل کریگا اس کے یہ معنی ہیں کہ اس کے ظہور سے دجّالی فتنہ رو بزوال ہو جائیگا اور خود بخود کم ہوتا جائیگا اور دانشمندوں کے دل توحید کی طرف پلٹا کھا جائیں گے۔ واضح ہو کہ دجّال کے لفظ کی دو تعبیریں کی گئی ہیں۔ ایک یہ کہ دجّال اس گروہ کو کہتے ہیں جو جھوٹ کا حامی ہو اور مکر اور فریب سے کام چلاوے دوسری یہ کہ دجّال شیطان کا نام ہے جو ہر ایک جھوٹ اور فساد کا باپ ہے۔ پس قتل کرنے کے یہ معنی ہیں کہ اس شیطانی فتنہ کا ایسا استیصال ہوگا کہ پھر قیامت تک کبھی اس کا نشوونما نہیں ہوگا گویا اس آخری لڑائی میں شیطان قتل کیا جائے گا۔

اور یہ پیشگوئی کہ مسیح موعود بعد وفات کے آنحضرت صلی اللہ علیہ وسلم کی قبر میں داخل ہوگا۔ اس کے یہ معنی کرنا کہ نعوذ باللہ آنحضرت صلی اللہ علیہ وسلم کی قبر کھودی جائے گی یہ جسمانی خیال کے لوگوں کی غلطیاں ہیں جو گستاخی اور بے ادبی سے بھری ہوئی ہیں بلکہ اس کے معنی یہ ہیں کہ مسیح موعود مقام قرب میں آنحضرت صلی اللہ علیہ وسلم سے اس قدر ہوگا کہ موت کے بعد وہ اس رتبہ کو پائیگا کہ آنحضرت صلی اللہ علیہ وسلم کے قرب کا رتبہ اسکو ملے گا اور اسکی رُوح آنحضرت صلی اللہ علیہ وسلم کی رُوح سے جاملے گی۔ گویا ایک قبر میں ہیں۔ اصل معنے یہی ہیں جس کا جی چاہے دوسرے معنے کرے۔ اس بات کو رُوحانی لوگ جانتے ہیں کہ موت کے بعد جسمانی قرب کچھ حقیقت نہیں رکھتا بلکہ ہر ایک جو آنحضرت صلی اللہ علیہ وسلم سے رُوحانی قرب رکھتا ہے اُس کی رُوح آپ کی رُوح سے نزدیک کی جاتی ہے جیسا کہ اللہ تعالیٰ فرماتا ہے۔ فَادْخُلِیْ فِیْ عِبَادِیْ وَادْخُلِیْ جَنَّتِیْ۔[1]

اور یہ پیشگوئی کہ وہ قتل نہیں کیا جائیگا یہ اس بات کی طرف اشارہ ہے کہ خاتم الخلفاء کا قتل ہونا موجب ہتک اسلام ہے اسی وجہ سے آنحضرت صلی اللہ علیہ وسلم قتل سے بچائے گئے۔

۷۰۱ الشان۔ یہ عظیم الشان نشان لیکھرام کا مباہلہ ہے۔ واضح ہو کہ میں نے سرمہ چشم آریہ

[1] الفجر: ۳۰-۳۱

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کے خاتمہ میں بعض آریہ صاحبوں کو مباہلہ کیلئے بلایا تھا اور لکھا تھا کہ جو تعلیم وید کی طرف منسوب کی جاتی ہے صحیح نہیں ہے اور جو تکذیب قرآن شریف کی آریہ صاحبان کرتے ہیں اُس تکذیب میں وہ کاذب ہیں۔ اگر اُنکو دعویٰ ہے کہ وہ تعلیم جو وید کی طرف منسوب کی جاتی ہے سچی ہے اور یا نعوذ باللہ قرآن شریف منجانب اللہ نہیں تو وہ مجھ سے مباہلہ کرلیں۔ اور لکھا گیا تھا کہ سب سے پہلے مباہلہ کیلئے لالہ مرلی دھر صاحب ہیں جن کے بمقام ہوشیار پور بحث ہوئی تھی۔ پھر بعد اس کے ہمارے مخاطب لالہ جیونداس سکرٹری آریہ سماج لاہور ہیں اور پھر کوئی اور دوسرے صاحب آریوں میں سے جو معزز اور ذی علم تسلیم کئے گئے ہوں مخاطب کئے جاتے ہیں۔

میری اس تحریر پر پنڈت لیکھرام نے اپنی کتاب خبط احمدیہ میں جو ۱۸۸۸ء میں اُس نے شائع کی تھی جیساکہ اس کتاب کے اخیر میں یہ تاریخ درج ہے میرے ساتھ مباہلہ کیا چنانچہ وہ مباہلہ کیلئے اپنی کتاب خبط احمدیہ کے صفحہ ۳۴۴ میں بطور تمہید یہ عبارت لکھتا ہے:۔

چونکہ ہمارے مکرم و معظم ماسٹر مرلی دھر صاحب و منشی جیون داس صاحب بسبب کثرت کام سرکاری کے عدیم الفرصت ہیں بنا براں اپنے اوستاد اور ان کے ارشاد سے اس خدمت کو بھی نیاز مند نے اپنے ذمہ لیا۔ پس کسی دانا کے اس مقولہ پر کہ در دروغگو را تا بدروازہ باید رسانید عمل کر کے میرزا صاحب کی اس آخری التماس کو بھی (یعنے مباہلہ کو)

٭ ظاہر ہے کہ مباہلہ کی دو چار سطر کے لئے کسی فرصت کی ضرورت نہ تھی مباہلہ کا خلاصہ تو صرف یہ فقرہ ہے کہ اپنا اور فریق ثانی کا نام لیکر خداتعالیٰ سے یہ دُعا کریں کہ جو شخص ہم میں سے جھوٹا ہے وہ ہلاک ہو۔ پس کیا ماسٹر مرلی دھر اور منشی جیون داس کو اتنی کم فرصتی تھی کہ یہ دو سطر بھی نہیں لکھ سکتے تھے۔ بلکہ اصل حقیقت یہ ہے کہ وہ دونوں سچ کے مقابل پر ڈر گئے اور لیکھرام اپنی بدقسمتی سے شوخ دیدہ اور اندھا آدمی تھا اُس نے اپنی فطرتی شوخی سے اُن کی بلا اپنے ذمہ لے لی آخر مباہلہ کے بعد ۶۔ مارچ ۱۸۹۷ء بروز شنبہ اس دنیا سے کوچ کر گیا۔ منہ

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آسمان یا عرش پر نہیں بلکہ سرب بیاپک ہے۔ میں یہ بھی مانتا ہوں کہ وید ہی سب سے کامل اور مقدس زبان کے پستک ہیں۔ آریہ ورت سے ہی تمام دنیا نے تعلیمات سیکھی۔ آریہ لوگ ہی سب کے استاد اوّل ہیں۔ آریہ ورت سے باہر جو بقول مسلمانوں کے ایک لاکھ چوبیس ہزار پیغمبر ۵ ۱ ہزار سال سے آئے ہیں اور توریت۔ زبور۔ انجیل۔ قرآن وغیرہ کتب لائے ہیں میں دلی یقین سے اُن پستکوں کو مطالعہ کرنے سے اور سمجھنے سے..... اُن کی تمام مذہبی ہدایتوں کو بناوٹی اور جعلی اصلی الہام کے بدنام کرنیوالی تحریریں خیال کرتا ہوں..... اُن کی سچائی کی دلیل سوائے طمع یا نادانی یا تلوار کے اُنکے پاس کوئی نہیں..... اور جس طرح میں اور راستی کے برخلاف باتوں کو غلط سمجھتا ہوں ایسا ہی قرآن اور اسکے اصولوں اور تعلیموں کو جو وید کے مخالف ہیں اُن کو غلط اور جھوٹا جانتا ہوں (لعنۃ اللّٰہ علی الکاذبین) لیکن میرا دُوسرا فریق مرزا غلام احمد ہے وہ قرآن کو خدا کا کلام جانتا اور اُسکی سب تعلیموں کو درست اور صحیح سمجھتا ہے۔ اور جس طرح میں قرآن وغیرہ کو پڑھ کر غلط سمجھتا ہوں ویسے ہی وہ اُمّی محض سنسکرت اور ناگری سے محروم مطلق بغیر پڑھنے یا دیکھنے ویدوں کے ویدوں کو غلط سمجھتا ہے*

اے پرمیشر ہم دونوں فریقوں میں سچا فیصلہ کر کیونکہ کاذب صادق کی طرح کبھی تیرے حضور میں عزت نہیں پا سکتا۔

راقم آپکا ازلی بندہ لیکھرام شرما سبھاسد آریہ سماج پشاور
حال اڈیٹر آریہ گزٹ فیروز پور پنجاب۔

* حاشیہ۔ مگر میں نے وید نہیں پڑھے بھلا وہ تو ضرور ہے کہ لیکھرام نے چاروں وید کنٹھ کر لئے تھے مگر ایسی جو لعنۃ اللّٰہ علی الکاذبین کیا کہہ سکتے ہیں۔ بحث اصولوں پر ہوتی ہے چونکہ آریہ سماج والوں نے اپنے ہاتھ سے وید کے اصول شائع کر دئے قرآن پر بحث کرنا ہر ایک منصف کا حق ہوا اور یہ سراسر غلط ہے کہ میں نے وید نہیں پڑھا۔ میں نے وید کے وہ ترجمے جو ملک میں شائع ہوئے اوّل سے آخر تک دیکھے ہیں۔ پنڈت دیانند کا وید بھاش بھی دیکھا ہوا اور عرصہ قریباً چھبیس سال سے برابر آریوں سے مباحثات ہوتے رہے ہیں پھر یہ کہنا کہ وید کا مجھے کچھ بھی علم نہیں کس قدر جھوٹ ہے۔ اور اگر آریہ صاحبوں کے پنڈت اب بھی لیکھرام کو وید کا فاضل تسلیم کرتے ہیں تو میں وہ سرٹیفکیٹ دیکھنے کا مشتاق ہوں بلکہ لیکھرام کا رتبہ تو ابھی اس سے بڑھ کر نہیں جو خدا نے اُسکے لئے فرمایا عجل جسد لہ خوار۔ منہ

Ref. No. 8

Majmua-e-Ishtiharat, Vol. 3, p.578-579.

مولوی ثناء اللہ صاحب (امرتسری) کے ساتھ آخری فیصلہ

بسم اللہ الرحمٰن الرحیم

نحمدہ ونصلی علیٰ رسولہ الکریم

یستنبئونک احق ھو قل ای وربی انہ لحق[1]

بخدمت مولوی ثناء اللہ صاحب السلام علیٰ من اتبع الہدیٰ۔ مدت سے آپ کے پرچہ اہلحدیث میں میری تکذیب اور تفسیق کا سلسلہ جاری ہے۔ ہمیشہ مجھے آپ اپنے اس پرچہ میں مردود کذاب دجال مفسد کے نام سے منسوب کرتے ہیں اور دنیا میں میری نسبت شہرت دیتے ہیں کہ یہ شخص مفتری اور کذاب اور دجال ہے اور اس شخص کا دعویٰ مسیح موعود ہونے کا سراسر افترا ہے۔ میں نے آپ سے بہت دکھ اٹھایا اور صبر کرتا رہا۔ مگر چونکہ میں دیکھتا ہوں کہ میں حق کے پھیلانے کے لئے مامور ہوں اور آپ بہت سے افترا میرے پر کرکے دنیا کو میری طرف آنے سے روکتے ہیں اور مجھے ان گالیوں اور ان تہمتوں اور ان الفاظ سے یاد کرتے ہیں کہ جن سے بڑھ کر کوئی لفظ سخت نہیں ہوسکتا اگر میں ایسا ہی کذاب اور مفتری ہوں جیسا کہ اکثر اوقات آپ اپنے ہر ایک پرچہ میں مجھے یاد کرتے ہیں تو میں آپ کی زندگی میں ہی ہلاک ہوجاؤں گا کیونکہ میں جانتا ہوں کہ مفسد اور کذاب کی بہت عمر نہیں ہوتی اور آخر وہ ذلت اور حسرت کے ساتھ اپنے اشد دشمنوں کی زندگی میں ہی ناکام ہلاک ہوجاتا ہے اور اس کا ہلاک ہونا ہی بہتر ہوتا ہے تا خدا کے بندوں کو تباہ نہ کرے۔ اور اگر میں کذاب اور مفتری نہیں ہوں اور خدا کے مکالمہ اور مخاطبہ سے مشرف ہوں اور مسیح موعود ہوں تو میں خدا کے فضل سے امید رکھتا ہوں کہ سنت اللہ کے موافق آپ مکذبین کی سزا سے نہیں بچیں گے۔ پس اگر وہ سزا جو انسان کے ہاتھوں سے نہیں بلکہ محض خدا کے ہاتھوں سے ہے جیسے طاعون، ہیضہ وغیرہ مہلک بیماریاں آپ پر میری زندگی میں ہی وارد نہ ہوئیں تو میں خدا تعالیٰ کی طرف سے نہیں۔ یہ کسی الہام یا وحی کی بنا پر پیشگوئی نہیں بلکہ محض دعا کے طور پر میں نے خدا سے فیصلہ چاہا ہے۔ اور میں خدا سے دعا کرتا ہوں کہ اے میرے مالک بصیر و قدیر جو علیم و خبیر ہے جو میرے دل کے حالات سے واقف ہے اگر یہ دعویٰ مسیح موعود

[1] یونس: ۵۴

ہونے کا محض میرے نفس کا افترا ہے اور میں تیری نظر میں مفسد اور کذاب ہوں اور دن رات افترا کرنا میرا کام ہے تو اے میرے پیارے مالک میں عاجزی سے تیری جناب میں دعا کرتا ہوں کہ مولوی ثناء اللہ صاحب کی زندگی میں مجھے ہلاک کر اور میری موت سے ان کو اور ان کی جماعت کو خوش کر دے آمین۔ مگر اے میرے کامل اور صادق خدا اگر مولوی ثناء اللہ ان تہمتوں میں جو مجھ پر لگاتا ہے حق پر نہیں تو میں عاجزی سے تیری جناب میں دعا کرتا ہوں کہ میری زندگی میں ہی ان کو نابود کر مگر نہ انسانی ہاتھوں سے بلکہ طاعون و ہیضہ وغیرہ امراض مہلکہ سے بجز اس صورت کے کہ وہ کھلے کھلے طور پر میرے روبرو اور میری جماعت کے سامنے ان تمام گالیوں اور بدزبانیوں سے توبہ کرے جن کو وہ فرض منصبی سمجھ کر ہمیشہ مجھے دکھ دیتا ہے۔ آمین یا رب العالمین۔ میں ان کے ہاتھ سے بہت ستایا گیا اور صبر کرتا رہا مگر اب میں دیکھتا ہوں کہ ان کی بدزبانی حد سے گذر گئی۔ وہ مجھے ان چوروں اور ڈاکوؤں سے بھی بدتر جانتے ہیں جن کا وجود دنیا کے لئے سخت نقصان رساں ہوتا ہے اور انہوں نے ان تہمتوں اور بدزبانیوں میں آیت لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ[1] پر بھی عمل نہیں کیا اور تمام دنیا سے مجھے بدتر سمجھ لیا اور دور دور ملکوں تک میری نسبت یہ پھیلا دیا کہ یہ شخص درحقیقت مفسد اور ٹھگ اور دکاندار اور کذاب اور مفتری اور نہایت درجہ کا بدآدمی ہے۔ سو اگر ایسے کلمات حق کے طالبوں پر بداثر نہ ڈالتے تو میں ان تہمتوں پر صبر کرتا۔ مگر میں دیکھتا ہوں کہ مولوی ثناء اللہ انہی تہمتوں کے ذریعہ سے میرے سلسلہ کو نابود کرنا چاہتا ہے اور اس عمارت کو منہدم کرنا چاہتا ہے جو تو نے اے میرے آقا اور میرے بھیجنے والے اپنے ہاتھ سے بنائی ہے۔ اس لئے اب میں تیرے ہی تقدس اور رحمت کا دامن پکڑ کر تیری جناب میں ملتجی ہوں کہ مجھ میں اور ثناء اللہ میں سچا فیصلہ فرما اور وہ جو تیری نگاہ میں حقیقت میں مفسد اور کذاب ہے اس کو صادق کی زندگی میں ہی دنیا سے اٹھا لے یا کسی اور نہایت سخت آفت میں جو موت کے برابر ہو مبتلا کر۔ اے میرے پیارے مالک تو ایسا ہی کر۔ آمین ثم آمین۔ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفَاتِحِيْنَ[2]۔ آمین۔

بالآخر مولوی صاحب سے التماس ہے کہ وہ میرے اس تمام مضمون کو اپنے پرچہ میں چھاپ دیں اور جو چاہیں اس کے نیچے لکھ دیں۔ اب فیصلہ خدا کے ہاتھ میں ہے۔

الراقم

عبد اللہ الصمد میرزا غلام احمد المسیح الموعود عافاہ اللہ و ایدہ

مرقومہ تاریخ ۱۵ اپریل ۱۹۰۷ء مطابق یکم ربیع الاول ۱۳۲۵ھ روز دوشنبہ

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[1] بنی اسرائیل: ۳۷ [2] الاعراف: ۹۰

Ref. No. 9

Hayat-e-Nasir, p.14, Ref. Qadiani Mazhab Section I, No. 80.

کر بیٹھنے لگے تو اتنا ضعف تھا کہ آپ پشت کے بل چارپائی پر گر گئے۔ اور آپ کا سر چارپائی کی لکڑی سے ٹکرایا اور حالت دگرگوں ہو گئی۔ اس پر میں نے گھبرا کر کہا۔ اللہ کیا ہونے لگا ہے۔ تو آپ نے کہا کہ یہ وہی ہے جو میں کہا کرتا تھا۔ خاکسار نے والدہ صاحبہ سے پوچھا کہ کیا آپ سمجھ گئیں تھیں کہ حضرت صاحب کا کیا منشا ہے۔ والدہ صاحبہ نے فرمایا کہ ہاں۔

(سیرۃ المہدی ص ۱۱ مصنفہ صاحبزادہ بشیر احمد صاحب قادیانی)

(۸۰) ہیضہ کا واقعہ (۲): آج کل ہمارے گھر کے لوگ بمقام چھاؤنی انبالہ صدر بازار اپنے والدین کے پاس یعنی اپنے والد میر ناصر نواب صاحب نقشہ نویس دفتر نہر کے پاس بودوباش رکھتے ہیں۔

(اشتہار واجب الاظہار منجانب مرزا غلام احمد قادیانی صاحب مورخہ ۱۰ مئی ۱۸۸۸ء مندرجہ تبلیغ رسالت جلد اول ص ۱۱۸ مؤلفہ قاسم علی صاحب قادیانی)

ابتداء میں جب کبھی حضرت (مرزا) صاحب باہر تشریف لے جاتے تھے تو مجھے گھر کی حفاظت اور قادیان کی خدمت کے لئے چھوڑ جاتے تھے اور آخر زمانہ میں جب کبھی سفر کرتے تھے اور گھر کے لوگ ہمراہ ہوتے تھے تو بندہ بھی ہمرکاب ہوتا تھا چنانچہ جب آپ لاہور تشریف لے گئے جس سفر میں آپ کو سفر آخرت پیش آیا۔ تب بھی بندہ آپ کے ہمراہ تھا اور اس شام کی سیر میں بھی شریک تھا۔ جس کے دوسرے روز آپ نے قبل از دوپہر انتقال فرمایا انا للہ وانا الیہ راجعون اب بڑی اور سخت تبدیلی میرے حال میں پیدا ہوئی اور ایسی سخت مصیبت نازل ہوئی کہ جس کی تلافی بہت مشکل ہے اللہ تعالیٰ کے سوا میری تکلیف کو کوئی نہیں جان سکتا۔

حضرت (مرزا) صاحب جس رات کو بیمار ہوئے اس رات کو میں اپنے مقام پر جا کر سو چکا تھا۔ جب آپ کو بہت تکلیف ہوئی تو مجھے جگایا گیا تھا جب میں حضرت (مرزا) صاحب کے پاس پہنچا اور آپ کا حال دیکھا تو آپ نے مجھے مخاطب کر کے فرمایا میر صاحب مجھے وبائی ہیضہ ہو گیا ہے اس کے بعد آپ نے کوئی ایسی صاف بات میرے خیال میں نہیں فرمائی یہاں تک کہ دوسرے روز دس بجے کے بعد آپ کا انتقال ہو گیا۔

(مرزا غلام احمد قادیانی صاحب کے خسر میر ناصر صاحب قادیانی کے خود نوشتہ حالات مندرجہ حیات ناصر ص ۱۴ مرتبہ شیخ یعقوب علی عرفانی صاحب قادیانی)

(۳) ہانگ کانگ سے ایک مبلغ نے لکھا ہے کہ یہاں بعض لوگ اعتراض کرتے ہیں کہ حضرت

Ref. No. 10

Jang-e-Muqaddas, pp.210-211; Roohani Khazain, Vol. 6, pp.292-293.

جو فریق عمداً جھوٹ کو اختیار کر رہا ہے اور سچے خدا کو چھوڑ رہا ہے اور عاجز انسان کو خدا بنا رہا ہے۔ وہ انہی دنوں مباحثہ کے لحاظ سے یعنی فی دن ایک مہینہ لیکر یعنی ۱۵ ماہ تک ہاویہ میں گرایا جاویگا اور اسکو سخت ذلت پہنچیگی بشرطیکہ حق کی طرف رجوع نہ کرے اور جو شخص سچ پر ہے اور سچے خدا کو مانتا ہے اُسکی اس سے عزت ظاہر ہوگی اور اُسوقت جب یہ پیشینگوئی ظہور میں آویگی بعض اندھے سوجاکھے کئے جائیں گے اور بعض لنگڑے چلنے لگیں گے اور بعض بہرے سُننے لگیں گے ۔

اسی طرح پر جس طرح اللہ تعالیٰ نے ارادہ فرمایا ہے سو الحمد للہ والمنۃ کہ اگر یہ پیشگوئی اللہ تعالےٰ کی طرف سے ظہور نہ فرماتی تو ہمارے یہ پندرہ دن ضائع گئے تھے۔ انسان ظالم کی عادت ہوتی ہے کہ باوجود دیکھنے کے نہیں دیکھتا اور باوجود سننے کے نہیں سنتا اور باوجود سمجھنے کے نہیں سمجھتا۔ اور جراٴت کرتا ہے اور شوخی کرتا ہے اور نہیں جانتا کہ خدا ہے لیکن اب میں جانتا ہوں کہ فیصلہ کا وقت آگیا۔ میں حیران تھا کہ اس بحث میں کیوں مجھے آنے کا اتفاق پڑا۔ معمولی بحثیں تو اور لوگ بھی کرتے ہیں۔ اب یہ حقیقت کُھلی کہ اس نشان کیلئے تھا۔ میں اسوقت یہ اقرار کرتا ہوں

کہ اگر یہ پیشگوئی جھوٹی نکلی یعنی وہ فریق جو خدا تعالیٰ کے نزدیک جھوٹ پر ہے وہ پندرہ ماہ کے عرصہ میں آج کی تاریخ سے بسزائے موت ہاویہ میں نہ پڑے تو میں ہر ایک سزا کے اٹھانے کے لئے تیار ہوں مجھ کو ذلیل کیا جاوے۔ رُوسیاہ کیا جائے۔ میرے گلے میں رسّہ ڈال دیا جاوے مجھ کو پھانسی دیا جائے۔ ہر ایک بات کیلئے تیار ہوں اور میں اللہ جلشانہٗ کی قسم کھا کر کہتا ہوں کہ وُہ ضرور ایسا ہی کریگا۔ ضرور کریگا۔ ضرور کریگا۔ زمین آسمان ٹل جائیں پر اُس کی باتیں نہ ٹلیں گی*

اب ڈپٹی صاحب سے پُوچھتا ہوں کہ اگر یہ نشان پُورا ہو گیا تو کیا یہ سب آپکے منشاء کے موافق کامل پیشگوئی اور خدا کی پیشگوئی ٹھہریگی یا نہیں ٹھہریگی اور رسُول اللہ صلعم کے سچے نبی ہونے کے بارہ میں جنکو اندرونہ بائبل میں دجال کے لفظ سے آپ نامزد کرتے ہیں محکم دلیل ہو جائیگی یا نہیں ہو جائے گی۔ اب اس سے زیادہ میں کیا لکھ سکتا ہوں جبکہ اللہ تعالےٰ نے آپ ہی فیصلہ کر دیا ہو۔ اب ناحق ہنسنے کی جگہ نہیں اگر میں جھُوٹا ہوں تو میرے لئے سُولی تیار رکھو۔ اور تمام شیطانوں اور بدکاروں اور لعنتیوں سے زیادہ مجھے لعنتی قرار دو۔ لیکن اگر میں سچا ہوں۔ تو انسان کو خدا مت بناؤ۔ توریت کو پڑھو کہ اس کی اوّل اور کھلی تعلیم کیا ہے اور تمام نبی کیا تعلیم دیتے آئے اور تمام دُنیا کس طرف جھُک گئی۔ اب میں آپ سے رخصت ہوتا ہوں اس سے زیادہ نہ کہونگا۔ والسّلام علیٰ من اتبع الھدیٰ*

دستخط بحروف انگریزی غلام قادر فصیح پریذیڈنٹ از جانب اہل اسلام	دستخط بحروف انگریزی ہنری مارٹن کلارک پریذیڈنٹ از جانب عیسائی صاحبان

تمام شد

Ref. No. 11

Anjam-e-Atham (Hashiah), p.31.

اگر اب بھی عیسائی باز نہ آویں تو بہتر ہے کہ ہم اور ان کے چند سرگروہ مباہلہ کے طور پر میدان میں آکر خدا کے انصاف سے فتویٰ لے لیں۔ جھوٹے پر بغیر تعیین کسی فریق کے لعنت کرنا کسی مذہب میں نامبارک نہیں۔ نہ ہم میں نہ عیسائیوں میں نہ یہودیوں میں۔ یہی وجہ ہے کہ پادری وائٹ بریخت صاحب جلنے سے کچھ عرصہ پہلے چند اپنے عیسائیوں کے ساتھ قادیان میرے پاس آئے اور مجھے کہا کہ آتھم نہیں مرا۔ میں نے کہا کہ اس نے اسلامی پیشگوئی سے ڈر کر پیشگوئی کی شرط سے فائدہ اٹھایا۔ اور خود اقرار کیا کہ میں ڈرتا رہا اور ان حملوں کا ثبوت نہ دے سکا جو ڈرنے کی وجہ ٹھہرائی۔ وائٹ صاحب نے کہا کہ لعنت اللہ علی الکاذبین۔ یعنی جھوٹوں پر لعنت ہو۔ میں نے کہا کہ بیشک جھوٹوں پر لعنت وارد ہوگی۔ اگر آتھم جھوٹا ہے یا میں تو خدا اس کا فیصلہ کر دیگا۔ چنانچہ تھوڑے عرصہ کے بعد اس لعنت کا اثر آتھم پر وارد ہو گیا۔

کہ اب میں کذاب کہلا کر اپنی قوم کی طرف واپس نہیں جاؤں گا اور دوسری راہ لی۔ دیکھو تفسیر درمنثور تحت تفسیر آیت مغاضباً۔ اور دیکھو صفحہ ۱۰ اشتہار چہارم انعامی چار ہزار روپیہ۔

ہم دوبارہ حضرات مولوی صاحبوں کی خدمت میں عرض کرتے ہیں کہ کیا آپ کہہ سکتے ہیں کہ خدا کا یہ الہام جھوٹا نکلا اور نعوذ باللہ یونس کذاب تھا۔ اصل بات یہ ہے کہ قرآن کریم کا علم اکثر لوگوں سے جاتا رہا ہے اور بظاہر اہل حدیث بھی کہلاتے ہیں۔ مگر حدیثوں کے مغز سے ناواقف ہیں۔ ہم بار بار لکھ چکے ہیں کہ انہی قصوں کے لحاظ سے اہل سنت کا یہ عام عقیدہ ہے کہ وعید کی میعاد کا بغیر کسی سبب توبہ یا خوف کی وجہ سے ٹل جانا جائز ہے۔ کس قدر افسوس کی بات ہے کہ مسلمان کہلا کر اور ان احادیث کو پڑھ کر پھر اس پیشگوئی کی تکذیب کی جائے جو یونس کی پیشگوئی سے ہمشکل ہے اور ایسے معاملہ میں اس عاجز کو کاذب ٹھہرایا جائے جس میں دوسرے انبیاء بھی شریک ہیں۔

میں بار بار کہتا ہوں کہ نفس پیشگوئی داماد احمد بیگ کی تقدیر مبرم ہے اس کی انتظار کرو۔ اور اگر میں جھوٹا ہوں تو یہ پیشگوئی پوری نہیں ہوگی اور میری موت آجائے گی۔ اور اگر میں سچا ہوں تو خدا تعالیٰ ضرور اس کو بھی ایسا ہی پورا کر دے گا جیسا کہ احمد بیگ اور آتھم کی پیشگوئی پوری ہو گئی۔ اصل مدعا تو نفس مفہوم ہے۔ اور وقتوں میں تو کبھی متشابہات کا بھی دخل ہو جاتا ہے یہاں تک کہ نبیوں کی بعض پیشگوئیوں میں دنوں کے مسائل بتائے گئے ہیں اور بات خلاف کی طرف جا ٹھہری ہے کہ کوئی اس کو روک نہیں سکتا۔ اب شرم کرنی چاہئے کہ جس حالت میں خود احمد بیگ اسی پیشگوئی کے مطابق میعاد کے اندر فوت ہو گیا اور وہ پیشگوئی کے اول نمبر پر تھا تو پھر اگر طرف ثانی کا خوف ہو تو اس پیشگوئی کے نفس مفہوم میں شک کیا ہوا۔ کیونکہ ایک دو نمبر یا آتھم مر گیا یہ دوسری بات ہے جس حالت میں خدا اور رسول

Ref. No. 12

Zamimah Anjam-e-Atham, p.54.

اور اسلام حق عقیدہ ہے جس میں یہ تھا اس میں صریح شرط توبہ کی موجود تھی۔ علاوہ اس کے کہ تعوذا ایستنا
اس شرط کی طرف میلان کر رہا تھا بس جبکہ بغیر کسی شرط کے یونس کی قوم کا عذاب ٹل گیا تو شرطی پیشگوئی میں ایسے
خوف کے وقت میں کیوں تاخیر ظہور میں نہ آتی۔ یہ اعتراض کیسی بے ایمانی ہے جو تعصب کی وجہ سے کیا جاتا
ہے میں نے نبیوں کے حوالے بیان کر دیئے۔ حدیثوں اور آسمانی کتابوں کو آگے رکھ دیا۔ مگر یہ نابکار قوم کچھ
بھی حیا اور شرم کی طرف رخ نہیں کرتی۔

یاد رکھو کہ اس پیشگوئی کی دوسری جز پوری نہ ہوئی تو میں ہر ایک بد سے
بدتر ٹھہروں گا۔ اے احمقو یہ انسان کا افترا نہیں۔ یہ کسی خبیث مفتری کا کاروبار نہیں۔ یقیناً سمجھو کہ یہ خدا
کا سچا وعدہ ہے وہی خدا جس کی باتیں نہیں ٹلتیں۔ وہی رب ذوالجلال جس کے ارادوں کو کوئی روک نہیں
سکتا۔ اس کی سنتوں اور طریقوں کا تم میں علم نہیں رہا۔ اس لئے تمہیں یہ ابتلا پیش آیا۔

براہین احمدیہ میں بھی اس وقت سے سترہ برس پہلے اس پیشگوئی کی طرف اشارہ فرمایا گیا ہے۔
جو اسوقت میرے پر کھولا گیا ہے اور وہ یہ الہام ہے جو براہین کے صفحہ ۴۹۶ میں مذکور ہے۔

یا آدم اسکن انت و زوجک الجنۃ۔ یا مریم اسکن انت و زوجک الجنۃ۔
یا احمد اسکن انت و زوجک الجنۃ۔ اس جگہ تین جگہ زوج کا لفظ آیا۔ اور تین نام اس
عاجز کے رکھے گئے۔ پہلا نام آدم۔ یہ وہ ابتدائی نام ہے جبکہ اللہ تعالیٰ نے اپنے ہاتھ سے اس عاجز
کو روحانی وجود بخشا۔ اس وقت پہلی زوجہ کا ذکر فرمایا۔ پھر دوسری زوجہ کے وقت میں مریم نام رکھا
کیونکہ اس وقت مبارک اولاد دی گئی جس کو مسیح سے مشابہت ملی۔ اور نیز اس وقت مریم کی طرح کئی
ابتلا پیش آئے جیسا کہ مریم کو حضرت عیسیٰ علیہ السلام کی پیدائش کے وقت یہودیوں کی بدظنیوں کا ابتلا پیش آیا
اور تیسری زوجہ جس کی انتظار ہے۔ اس کے ساتھ احمد کا لفظ شامل کیا گیا۔ اور یہ لفظ احمد اس
بات کی طرف اشارہ ہے کہ اس وقت حمد اور تعریف ہوگی۔ یہ ایک چھپی ہوئی پیشگوئی ہے۔ جس کا سر
اسوقت خدا تعالیٰ نے مجھ پر کھول دیا۔ غرض یہ تین مرتبہ زوج کا لفظ تین مختلف نام کے ساتھ
جو بیان کیا گیا ہے وہ اسی پیشگوئی کی طرف اشارہ تھا۔

Ref. No. 13
Zamimah Braheen-e-Ahmadia, Part 5, pp.92-93,
Roohani Khazain, Vol. 21, p.253.

یعنی کافر پوچھتے ہیں کہ یہ دعویٰ پورا کب ہوگا اگر تم سچے ہو تو تاریخ عذاب بتاؤ۔ انکو کہہ دے
مجھے کوئی تاریخ معلوم نہیں یہ علم خدا کو ہے۔ میں تو صرف ڈرانے والا ہوں۔ اور پھر کافروں
نے فوراً عذاب کی تاریخ پوچھی تو ان کو یہ جواب ملا قل ان ادری اقریب ما توعدون
یعنی ان کو کہہ دے کہ میں نہیں جانتا کہ عذاب قریب ہے یا دُور ہے۔ اب اے سُننے والو!
یاد رکھو کہ یہ بات سچ ہے اور بالکل سچ ہے اور اس کے ماننے کے بغیر چارہ نہیں کہ خدا تعالیٰ
کی پیشگوئیاں کبھی ظاہر پر پوری ہوتی ہیں اور کبھی استعارہ کے رنگ میں۔ پس کسی نبی یا رسول
کو یہ حوصلہ نہیں کہ ہر جگہ اور ہر پیشگوئی میں یہ دعویٰ کردے کہ اس طور پر یہ پیشگوئی پوری
ہوگی۔ ہاں البتہ جیسا کہ ہم لکھ چکے ہیں اس امر کا دعویٰ کرنا نبی کا حق ہے کہ وہ پیشگوئی
جس کو وہ بیان کرتا ہے خارق عادت ہے یا انسانی علم سے وراء الورا ہے۔ اگر پنجاب
میں ہر صدی میں بھی ایسا زلزلہ آجایا کرتا جیسا کہ ۴؍ اپریل ۱۹۰۵ء کو آیا تو اس صورت
میں بھی یہ پیشگوئی کچھ بھی چیز نہ ہوتی۔ کیونکہ تمام لوگ اس بات کے کہنے کا حق رکھتے
تھے کہ ہمیشہ پنجاب میں ایسے زلزلے آتے ہیں یہ کوئی انوکھی بات نہیں ہے۔ لیکن جبکہ
گذشتہ زلزلہ اس خارق عادت طور سے ظاہر ہوا جس خارق عادت طور سے پیشگوئی نے
بیان کیا تھا تو پھر سب اعتراض فضول ہو گئے۔ ایسا ہی آئندہ زلزلہ کی نسبت جو پیشگوئی
کی گئی ہے وہ کوئی معمولی پیشگوئی نہیں اگر وہ آخر کو معمولی بات نکلی یا میری زندگی میں اسکا ۹۳
ظہور نہ ہوا تو میں خدا تعالیٰ کی طرف سے نہیں۔ مجھے خدا تعالیٰ خبر دیتا ہے کہ وہ آفت جسکا
نام اس نے زلزلہ رکھا ہے نمونۂ قیامت ہوگا اور پہلے سے بڑھ کر اس کا ظہور ہوگا۔
اس میں کچھ شک نہیں کہ اس آئندہ کی پیشگوئی میں بھی پہلی پیشگوئی کی طرح بار بار زلزلہ
کا لفظ ہی آیا ہے اور کوئی لفظ نہیں آیا۔ اور ظاہری معنوں کا بہ نسبت تاویلی معنوں کے
زیادہ حق ہے۔ لیکن جیسا کہ تمام انبیاء ادب ربوبیت اور ادب وسعت علم باری
ملحوظ رکھتے رہے ہیں اُسی ادب کے لحاظ سے اور سنت اللہ کو مدّنظر رکھ کر یہ

Ref. No. 14

Majmua-e-Ishtiharat, Vol. 3, pp.541-542.

میری سمجھ میں نہیں آتا کہ یہ کس قسم کی غلطی ہے جو مخالف لوگ مجھ پر کرتے ہیں۔ وہ کہتے ہیں کہ ہمیں اپنے اشتہاروں سے تشویش میں ڈال دیا ہے۔ میں نہیں سمجھ سکتا کہ یہ کیسی تشویش ہے میں منجم ہونے کا دعویٰ نہیں کرتا نہ مجھے علم جیالوجی کی مہارت کا کوئی دعویٰ ہے۔ صرف یہ دعویٰ ہے کہ میں خدا تعالیٰ کی طرف سے وحی پاتا ہوں۔ مگر اس دعویٰ کے یہ لوگ سخت منکر ہیں اور اسی بنا پر مجھے کافر اور دجّال کہتے ہیں اور اسی بناء پر یہ لوگ میری تکذیب کر رہے ہیں۔ ان لوگوں نے ہزارہا اشتہار میری نسبت شائع کئے ہیں کہ اس دعویٰ میں یہ شخص جھوٹا ہے بلکہ اس قدر لعنتوں اور گالیوں سے بھرے ہوئے میری نسبت دُنیا میں اشتہار شائع کر چکے ہیں جن سے کم سے کم دس کوٹھے بھر سکتے ہیں تو پھر کیا کوئی سمجھ سکتا ہے کہ میری ایسی پیشگوئیوں سے وہ ڈرتے ہوں۔ جو شخص اُن کے نزدیک جھوٹا ہے اس سے ڈرنے کے کیا معنے ہیں۔* اگر مجھے بندگانِ خدا کی بھی ہمدردی مجبور نہ کرتی تو میں ایک ورق بھی شائع نہ کرتا۔ مگر پہلی پیشگوئی کا بڑے زبردست طور سے پورا ہونا اور ہزارہا جانوں کا نقصان ہونا مجھے کھینچ کر اس طرف لایا کہ میں دوسری پیشگوئی کے شائع کرنے میں کوتاہی نہ کروں اور کما حقہٗ شائع کر دوں۔ بعض نے میری نسبت خط لکھے کہ تو جھوٹا ہے۔ ہم چاہتے ہیں کہ تجھے قتل کر دیں۔ لیکن اگر میرے اشتہاروں سے کچھ لوگ مستعد ہو کر دیندار ہو جائیں اور اپنی کچھ اندرونی اصلاح کر لیں اور ان کی جانیں بچ جائیں تو میری جان کیا

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* نوٹ۔ اس جگہ نمونہ کے طور پر مخالفین میں سے ایک کا اشتہار نقل کیا جاتا ہے جس سے ظاہر ہوگا کہ ہماری پیشگوئیوں کی جب اس طرح تکذیب کی جاتی ہے تو پھر یہ پیشگوئیاں کسی کے واسطے تشویش کا موجب نہیں ہیں۔ اور نہ لوگ اس سے ڈرتے ہیں بلکہ اس پر ٹھٹھا کرتے ہیں چنانچہ ایک تازہ اشتہار کی کچھ عبارت ہم اس جگہ بطور نمونہ کے نقل کر کے دکھلاتے ہیں کہ ایسے مخالفین پر ہماری پیشگوئیوں کا کیا اثر پڑ سکتا ہے۔

اور وہ عبارت یہ ہے

میں آج ۲ فروری ۱۹۰۶ء کو اس امر کا بڑے زور اور دعویٰ سے اعلان کرتا ہوں اور تمام لوگوں کو اس بات کا یقین دلاتا ہوں کہ خوفناک اور ڈرے ہوئے دلوں کو اطمینان اور تسلی دیتا ہوں کہ قادیانی نے ۔۔۔

چیز ہے۔ کیا مجھے کبھی مرنا نہیں یا اپنی جان سے ایسی محبت رکھتا ہوں کہ بنی نوع کی ہمدردی بھی چھوڑ دوں۔ اور بعض نادان سمجھتے ہیں کہ یہ اشتہار اس غرض سے لکھے گئے ہیں کہ تا لوگ ڈر کر ان کی بیعت قبول کریں مگر اس حق پوشی کا میں کیا جواب دوں۔ میں بار بار انہیں اشتہارات میں لکھ چکا ہوں کہ اصلاح نفس اور توبہ سے اس جگہ میری یہ مراد نہیں ہے کہ کوئی ہندو یا عیسائی مسلمان ہو جائے یا میری بیعت اختیار کرے۔ بلکہ یاد رکھنا چاہیئے کہ اگر کسی کا مذہب غلطی پر ہے تو اس غلطی کی سزا کے لئے یہ دنیا عدالت گاہ نہیں ہے۔ اس کے لئے عالم آخرت مقرر ہے اور جس قدر قوموں کو پہلے اس سے سزا

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* بقیہ نوٹ۔ ۱۸ اور ۱۹ اپریل ۱۹۰۵ء کے اشتہاروں اور اخباروں میں جو لکھا ہے کہ ایک ایسا سخت زلزلہ آئے گا جو ایسا شدید اور خوفناک ہوگا کہ نہ کسی آنکھ نے دیکھا نہ کسی کان نے سنا۔ گو کشن قادیانی زلزلہ کے آمد کی تاریخ یا وقت نہیں بتلاتا مگر اس امر پر بہت زور دیتا ہے کہ زلزلہ ضرور آئے گا۔ اس لئے میں ان بھولے بھالے سادہ لوح آدمیوں کو جو قادیانی کی طرف لن ترانیوں اور اخباری رنگ آمیزیوں سے خوفناک ہو رہے ہیں بڑے زور سے اطمینان اور تسلی دیتا ہوا خوشخبری سناتا ہوں کہ خدا کے فضل و کرم سے شہر لاہور وغیرہ میں یہ قادیانی زلزلہ ہرگز نہیں آئے گا! نہیں آئے گا!! اور نہیں آئے گا!!! اور آپ ہر طرح اطمینان اور تسلی رکھیں یہ خوشخبری حقیقی نور الٰہی اور کشف کے ذریعہ سے دی گئی ہے جو ان شاء اللہ بالکل ٹھیک ہوگی۔ میں مکرر سہ کرر کہتا ہوں اور اسی نور الٰہی سے جو مجھے بذریعہ کشف دکھلایا گیا ہے مستفیض ہو کر اور اس کے اعلان کی اجازت پا کر ڈنکے کی چوٹ کہتا ہوں کہ قادیانی ہمیشہ کی طرح اس زلزلہ کی پیشگوئی میں بھی ذلیل اور رسوا ہوگا۔ اور خداوند تعالیٰ حضرت خاتم المرسلین شفیع المذنبین کے طفیل سے اپنی کل مخلوق کو اپنے امن عاطفت میں رکھ کر اس نارسیدہ آفت سے بچائے گا اور کسی فرد بشر کا بال تک بیکا نہ ہوگا۔

محمد بخش جعفر زٹلی سیکرٹری انجمن حامی اسلام لاہور

٭ ٭ ٭

Ref. No. 15

Akhbar Badr, Qadian No., Vol. 29, 2-19 July, 1906, p.4; Ref. Qadiani Mazhab, Section 7, No. 39.

شنبہ جو ہفتہ میں پانچواں دن ہے چھٹے لڑکے سے ملانے کے لیے چوتھا مہینہ اور چوتھا دن بن گیا۔ اس کی وجہ شاید یہ بھی ہو کہ مرزا صاحب کے نزدیک ایسے فرق کچھ قابل شمار نہیں سمجھے وہ بات ہی نہیں بنتی۔ مؤلف)

(۳۸) **سچا جھوٹ** { مولوی محمد علی مونگیری اور ان کے اعوان و انصار جن کی غرض اس صوبہ بہار میں بالخصوص یہ ہے کہ جس طرح ہو احمدیوں کے خلاف عوام کو بہکایا جائے۔ اپنے مضمونوں ٹریکٹوں اور نیز اپنے بیانات میں ہمیشہ عوام کو یہ دکھلاتے ہیں کہ حضرت مسیح موعود نے اخبار بدر میں معاذ اللہ یہ جھوٹ لکھا ہے کہ جناب رسول مقبول صلعم کے گیارہ بچے فوت ہوئے۔ ہر چند ان کو اچھی طرح سمجھایا گیا کہ یہ جھوٹ نہیں ہو سکتا اور کسی طرح اس پر جھوٹ کی تعریف صادق نہیں آتی۔ اور نیز لکھنے والے کی غرض ہرگز جھوٹ بیان کرنے کی نہیں ہے مگر عناد و تعصب نے انہیں سمجھنے کا کبھی موقعہ نہیں دیا۔

(اخبار الفضل قادیان مورخہ ۲۹ مئی ۱۹۲۲ء جلد ۹ صفحہ ۱۲)

جھوٹا سچ { میرا کام جس کے لیے میں اس میدان میں کھڑا ہوں یہی ہے کہ میں عیسیٰ پرستی کے ستون کو توڑ دوں اور بجائے تثلیث کے توحید کو پھیلاؤں اور آنحضرت صلی اللہ علیہ وسلم کی جلالت اور عظمت اور شان دنیا پر ظاہر کر دوں۔ پس اگر مجھ سے کروڑ نشان بھی ظاہر ہوں اور یہ علت غائی ظہور میں نہ آئے تو میں جھوٹا ہوں۔ پس مجھ سے دشمنی کیوں ہے وہ میرے انجام کو کیوں نہیں دیکھتے۔ اگر میں نے اسلام کی حمایت میں وہ کام کر دکھایا ہے جو مسیح موعود اور مہدی معہود کو کرنا چاہیے تھا۔ تو پھر میں سچا ہوں۔ اور اگر کچھ نہ ہوا اور میں مر گیا تو سب لوگ گواہ رہیں کہ میں جھوٹا ہوں۔

والسلام۔ بقلم خود مرزا غلام احمد

(اخبار بدر مورخہ ۱۹ جولائی ۱۹۰۶ء منقول از المہدی نمبر ۳ و ۴ مؤلفہ حکیم محمد حسین صاحب قادیانی لاہوری)

Ref. No. 16

Majmua-e-Ishtiharat, Vol. 2, pp.115-116.

نہ ہوتی اور کوئی دوسرا پہلو ایمان لانے کا قوم کو بتلایا ہوتا تو وہ میدان میں ایسی دردناک
صورت اپنی نہ بناتے بلکہ شہر کے اندر ہی عذاب ٹل جانے کے وعدہ پر مطمئن ہو جاتے۔ ایسا ہی
اگر حضرت یونس کو خدا تعالیٰ کی طرف سے علم ہوتا کہ ایمان لانے سے عذاب ٹل جائے گا تو وہ
کیوں کہتے کہ اب میں اس قوم کی طرف نہیں جاؤں گا کیونکہ میں ان کی نظر میں کذاب ٹھہر چکا۔
جبکہ وہ سن چکے تھے کہ قوم نے توبہ کی اور ایمان لے آئی۔ پس اگر یہ شرط بھی ان کی وحی میں
داخل ہوتی تو ان کو خوش ہونا چاہیئے تھا کہ پیشگوئی پوری ہوئی نہ یہ کہ وہ وطن چھوڑ کر ایک
بھاری مصیبت میں اپنے تئیں ڈالتے۔ قرآن کا لفظ لفظ اسی پر دلالت کر رہا ہے کہ وہ سخت
ابتلا میں پڑے اور حدیث نے کیفیت ابتلا کی یہ بتلائی۔ پس اب بھی اگر کوئی شیخ و شاب منکر
ہو تو یہ صریح اس کی گردن کشی ہے۔

اور ہم اس مضمون کو اس پر ختم کرتے ہیں کہ اگر ہم سچے ہیں تو خدا تعالیٰ ان پیشگوئیوں
کو پورا کر دے گا۔ اور اگر یہ باتیں خدا تعالیٰ کی طرف سے نہیں ہیں تو ہمارا انجام نہایت بد ہوگا۔
اور ہرگز یہ پیشگوئیاں پوری نہیں ہوں گی۔ ربنا افتح بیننا وبین قومنا بالحق وانت
خیر الفاتحین[1]۔ اور میں بالآخر دعا کرتا ہوں کہ اے خدائے قادر و علیم اگر آتھم کا عذاب

بقیہ حاشیہ۔ سکتے۔ آپ عام جلسہ میں بمقام لاہور وعدہ کر چکے ہو کہ میں اس بات کی قسم کھاؤں گا
کہ موت کا عذاب نہیں ملا۔ اب قسم کھاویں تا خدا تعالیٰ جھوٹے کو اصل جہنم کرے ورنہ یہ سخت بے ایمانی
ہوگی کہ قسم کھانے کا عہد کرکے پھر توڑ دیا جاوے اور اگر آپ نے قسم نہ کھائی تو یہی سمجھا جائے گا کہ جس
دو ہزار روپیہ کے طمع نفسانی نے آپ میں یہ جوش پیدا کر دیا تھا۔ اور پھر جب قسم کھانے کی کرنی نہ رہی تو
اندر ہی اندر وہ جوش تحلیل پا گیا اور جیسے سمندر کی بے وقوفی پر ایک ندامت باقی رہ گئی۔ مگر کیا تعجب
کہ پھر بھی قسم کھا لو کیونکہ یہ ایمان تو ہی پاک فرشتوں کو کھینچ کر وہ نہیں سکتے اور ہمیں کی رنگ سے
اپنے ایمان کو نہیں سوچا اور یاد رہے کہ اس مسافر سے عیسائیوں کے کفارہ کی بھی بیخکنی ہو گئی کیونکہ یونس
کی قوم صرف اپنی توبہ اور استغفار سے بچ گئی اور یونس تو یہ چاہتا تھا کہ ان پر عذاب نازل ہو۔ منہ

[1] الاعراف: ۹۰

جنگ میں گرفتار ہے اور احمد بیگ کی دختر کلاں کا آخر اس عاجز کے نکاح میں آنا یہ پیشگوئیاں تیری طرف سے ہیں تو ان کو ایسے طور سے ظاہر فرما جو خلق اللہ پر حجت ہو اور کور باطن حاسدوں کا منہ بند ہو جائے اور اگر اے خداوند یہ پیشگوئیاں تیری طرف سے نہیں ہیں تو مجھے نامرادی اور ذلت کے ساتھ ہلاک کر اگر میں تیری نظر میں مردود اور ملعون اور دجال ہی ہوں جیسا کہ مخالفوں نے سمجھا ہے اور تیری وہ رحمت میرے ساتھ نہیں جو تیرے بندہ ابراہیم کے ساتھ اور اسحٰق کے ساتھ اور اسمٰعیل کے ساتھ اور یعقوب کے ساتھ اور موسیٰ کے ساتھ اور داؤد کے ساتھ اور مسیح ابن مریم کے ساتھ اور خیر الانبیاء محمد صلعم کے ساتھ اور اس امت کے اولیاء کرام کے ساتھ تھی تو مجھے فنا کر ڈال اور ذلتوں کے ساتھ مجھے ہلاک کر دے اور ہمیشہ کی لعنتوں کا نشانہ بنا اور تمام دشمنوں کو خوش کر اور ان کی دعائیں قبول فرما۔ لیکن اگر تیری رحمت میرے ساتھ ہے اور تُو ہی ہے جس نے مجھ کو مخاطب کر کے کہا انت وجیہ فی حضرتی اخترتک لنفسی اور تُو ہی ہے جس نے مجھ کو مخاطب کر کے کہا یحمدک اللہ من عرشہ۔ اور تُو ہی ہے جس نے مجھ کو مخاطب کر کے کہا یا عیسیٰ الذی لا یضاع وقتہ اور تُو ہی ہے جس نے مجھ کو مخاطب کر کے کہا۔ الیس اللہ بکاف عبدہ اور تُو ہی ہے جس نے مجھ کو مخاطب کر کے کہا قل انی امرت وانا اول المؤمنین اور تُو ہی ہے جو غالباً مجھے ہر روز کہتا رہتا ہے انت منی وانا منک تُو میری مدد کر اور میری حمایت کے لئے کھڑا ہو جا۔ رب انی مغلوبٌ فانتصر۔

راقم خاکسار غلام احمد از قادیان ضلع گورداسپور

۲۷ اکتوبر ۱۸۹۴ء

(تعداد اشاعت ۴۰۰۰) ریاض ہند امرتسر

(یہ اشتہار ۲۰×۲۶ کے ۱۶ صفحوں پر ہے)

Ref. No. 17

Malfoozat Vol. 9, p.268.

شامت اعمال کے سبب اسی طرح ہلاک ہوتے تھے جیسے کہ اب ہو رہے ہیں۔ دینِ اسلام کی خاطر اگر اس وقت تلوار چلی تھی تو اس وقت بھی دینِ اسلام ہی کی خاطر تلوار چل رہی ہے۔

ثناء اللہ

فرمایا:-

یہ زمانہ کے عجائبات ہیں۔ رات کو ہم سوتے ہیں تو کوئی خیال نہیں ہوتا کہ اچانک ایک الہام ہوتا ہے اور پھر وہ اپنے وقت پر پورا ہوتا ہے۔ کوئی ہفتہ عشرہ نشان سے خالی نہیں جاتا۔ ثناء اللہ کے متعلق جو لکھا گیا ہے یہ دراصل ہماری طرف سے نہیں بلکہ خدا تعالیٰ ہی کی طرف سے اس کی بنیاد رکھی گئی ہے۔ ایک دفعہ ہماری توجہ اس کی طرف ہوئی اور رات کو توجہ اس کی طرف تھی اور رات کو الہام ہوا کہ اُجِیْبُ دَعْوَةَ الدَّاعِ[1]۔ صوفیاء کے نزدیک بڑی کرامت استجابت دعا ہی ہے۔ باقی سب اس کی شاخیں ہیں

خدا تعالیٰ کی دی ہوئی تسلی

ایک صاحب جو کہ مدراس سے بیعت کے واسطے آئے ہیں۔ ان کے متعلق عرب صاحب ابو سعید نے ذکر کیا کہ وہ کہتے ہیں کہ قادیان میں آنے سے پہلے میں نے رؤیا میں یہ سارا نقشہ ہو بہو دیکھا تھا۔ یہ تمام مکانات وغیرہ مجھے بعینہٖ دکھائے گئے تھے۔

حضرت نے فرمایا:-

خدا تعالیٰ تسلی دینے کے واسطے یہ باتیں دکھلا دیتا ہے اور اس کی تسلی بے نظیر ہوتی ہے۔ دیکھو شرقاً غرباً تمام زمین پر کسی کو یہ تسلی نہیں دی گئی کہ اِنِّی اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ یہ تسلی فقط ہم کو اس گھر کے متعلق عطا فرمائی گئی ہے۔ یہ خدا تعالیٰ کے عجیب کام ہیں۔

[1] البقرۃ: ۱۸۷

Ref. No. 18

Izala-e-Auham, p.557; Roohani Khazain, Vol. 3, p.400.

اب سمجھنا چاہیئے کہ گو اجمالی طور پر قرآن شریف اکمل و اتم کتاب ہے مگر ایک حصہ کثیرہ دین کا اور طریقہ عبادات وغیرہ کا مفصل اور مبسوط طور پر احادیث سے ہی ہم نے لیا ہے اور اگر احادیث کو ہم بکلی ساقط الاعتبار سمجھ لیں تو پھر اس قدر بھی ثبوت دینا ہمیں مشکل ہوگا کہ درحقیقت حضرت ابوبکر و عمر رضی اللہ عنہما و عثمان ذوالنورینؓ اور جناب علی قرشی کرم اللہ وجہہ آنحضرت صلے اللہ علیہ وسلم کے صحابہ کرامؓ اور امیر المومنین تھے اور وجود رکھتے تھے صرف فرضی نام نہیں کیونکہ قرآن کریم میں ان میں سے کسی کا نام نہیں۔ ہاں اگر کوئی حدیث قرآن شریف کی کسی آیت سے صریح مخالف و مغائر پڑے مثلاً قرآن شریف کہتا ہے کہ مسیح ابن مریم فوت ہو گیا اور حدیث یہ کہے کہ فوت نہیں ہوا تو ایسی حدیث مردود اور ناقابل اعتبار ہوگی لیکن جو حدیث قرآن شریف کے مخالف نہیں بلکہ اس کے بیان کو اور بھی بسط سے بیان کرتی ہے وہ بشرطیکہ جرح سے خالی ہو قبول کرنے کے لائق ہے۔ پس یہ کمال درجہ کی بے نصیبی اور بھاری غلطی ہے کہ یک لخت تمام حدیثوں کو ساقط الاعتبار سمجھ لیں اور ایسی متواتر پیشگوئیوں کو جو خیر القرون میں ہی تمام ممالک اسلام میں پھیل گئی تھیں اور مسلمات میں سے سمجھی گئی تھیں بمد موضوعات داخل کر دیں۔ یہ بات پوشیدہ نہیں کہ مسیح ابن مریم کے آنے کی پیشگوئی ایک اول درجہ کی پیشگوئی ہے جس کو سب نے بالاتفاق قبول کر لیا ہے اور جس قدر صحاح میں پیشگوئیاں لکھی گئی ہیں کوئی پیشگوئی اس کے ہم پہلو اور ہم وزن ثابت نہیں ہوتی۔ تواتر کا اول درجہ اس کو حاصل ہے۔ انجیل بھی اس کی مصدق ہے۔ اب اس قدر ثبوت پر پانی پھیرنا اور یہ کہنا کہ یہ تمام حدیثیں موضوع ہیں درحقیقت انہیں لوگوں کا کام ہے جن کو خدا تعالیٰ نے بصیرت دینی اور حق شناسی سے کچھ بھی بخرہ اور حصہ نہیں دیا اور باعث اس کے کہ ان لوگوں کے دلوں میں قال اللہ اور قال الرسول کی عظمت باقی نہیں رہی اس لئے جو بات ان کی سمجھ سے بالاتر ہو اس کو محالات اور ممتنعات میں داخل کر لیتے ہیں۔ قانون قدرت بے شک حق اور باطل کے آزمانے کے لئے ایک آلہ ہے مگر ہر ایک قسم کی آزمائش کا اسی پر مدار نہیں۔

Ref. No. 19

Izala-e-Auham, p.190, Roohani Khazain, Vol.3, p.192.

۱۹۰

علمائے ہند کی خدمت میں نیاز نامہ

اے برادران دین و علمائے شرع متین! آپ صاحبان میری ان معروضات کو متوجہ ہو کر سنیں کہ اس عاجز نے جو مثیل موعود ہونے کا دعویٰ کیا ہے جس کو کم فہم لوگ مسیح موعود خیال کر بیٹھے ہیں۔ یہ کوئی نیا دعویٰ نہیں جو آج ہی میرے منہ سے سنا گیا ہو بلکہ یہ وہی پرانا الہام ہے جو میں نے خدائے تعالیٰ سے پاکر **براہین احمدیہ** کے کئی مقامات پر بتصریح درج کر دیا تھا جس کے شائع کرنے پر سات سال سے بھی کچھ زیادہ عرصہ گذر گیا ہوگا۔ میں نے یہ دعویٰ ہرگز نہیں کیا کہ میں مسیح بن مریم ہوں جو شخص یہ الزام میرے پر لگاوے وہ سراسر مفتری اور کذاب ہے بلکہ میری طرف سے عرصہ سات یا آٹھ سال سے برابر یہی شائع ہو رہا ہے کہ میں مثیل مسیح ہوں یعنی حضرت عیسیٰ علیہ السلام کے بعض روحانی خواص طبع اور عادت اور ۱۹۱ اخلاق وغیرہ کے خدائے تعالیٰ نے میری فطرت میں بھی رکھے ہیں اور دوسرے کئی امور میں جن کی تصریح انہیں رسالوں میں کر چکا ہوں میری زندگی کو مسیح ابن مریم کی زندگی سے اشد مشابہت ہے اور یہ بھی میری طرف سے کوئی نئی بات ظہور میں نہیں آئی کہ میں نے ان رسالوں میں اپنے تئیں وہ موعود ٹھہرایا ہے جس کے آنے کا قرآن شریف میں اجمالاً اور احادیث میں تصریحاً بیان کیا گیا ہے کیونکہ میں تو پہلے بھی براہین احمدیہ میں بتصریح لکھ چکا ہوں کہ میں وہی مثیل موعود ہوں جس کے آنے کی خبر روحانی طور پر قرآن شریف اور احادیث نبویہ میں پہلے سے وارد ہو چکی ہے۔ تعجب کہ مولوی ابو سعید محمد حسین صاحب بٹالوی اپنے رسالہ اشاعۃ السنہ نمبر ۶ جلد سات میں جس میں براہین احمدیہ کا ریویو لکھا ہے ان تمام الہامات کی اگرچہ ایمانی طور پر نہیں مگر امکانی طور پر تصدیق کر چکے اور بدل وجان مان چکے ہیں مگر پھر بھی سنا جاتا ہے کہ حضرت مولوی صاحب موصوف کو بھی اوروں کی طرح شور اور غوغا دیکھ کر

Ref. No. 20

Haqiqat-ul-Wahi, p.193; Roohani Khazain, Vol.22, pp.200-201.

اُس کی سچائی ظاہر کرے گا۔ یہ پچیس۲۵ برس کا الہام ہے جو براہین احمدیہ میں لکھا گیا۔ اور ان دنوں میں پُورا ہوگا۔ جس کے کان سُننے کے ہیں وُہ سُنے۔ ✠

یہ تو ہم نے وُہ تین پیشگوئیاں لکھی ہیں جن پر ہمارے مخالف مولوی اور انہیں کا نیا چیلا عبدالحکیم خان بار بار اعتراض کرتے ہیں۔ اب ہم اُن کے مقابل یہ دکھلانا چاہتے تھے کہ خدا تعالیٰ کے آسمانی نشان ہماری شہادت کیلئے کس قدر ہیں لیکن افسوس کہ اگر وہ سب کے سب لکھے جائیں تو ہزار جزو کی کتاب میں بھی انکی گنجائش نہیں ہو سکتی اِس لئے ہم محض بطور نمونہ کے ایک سو چالیس۱۴۰ نشان اُن میں سے لکھتے ہیں۔ اُن میں سے بعض وہ پہلے نبیوں کی پیشگوئیاں ہیں جو میرے حق میں پُوری ہوئیں۔ اور بعض اس اُمت کے اکابر کی پیشگوئیاں ہیں اور بعض وُہ نشان خدا تعالیٰ کے ہیں جو میرے ہاتھ پر ظہور میں آئے اور چونکہ میری پیشگوئیوں پر اُن پیشگوئیوں کو تقدم زمانی ہے اِس لئے مناسب سمجھا گیا کہ تحریری طور پر بھی اُنہیں کو مُقدم رکھا جاوے اور یہ تمام پیشگوئیاں ایک ہی سلسلہ میں نمبروار لکھی جائیں گی۔ اور وُہ یہ ہیں:-　　۱۹۳

(۱) پہلا نشان۔ قال رسول اللہ صلی اللہ علیہ وسلم انّ اللہ یبعث لھٰذہ الامۃ علیٰ رأس کلّ مائۃ سنۃ من یجدّد لھا دینھا۔ رواہ ابوداؤد یعنی خدا ہر ایک صدی کے سر پر اِس اُمت کے لئے ایک شخص مبعوث فرمائیگا جو اُس کیلئے دین کو تازہ کریگا۔ اور اب اِس صدی کا چوبیسواں۲۴ سال جاتا ہے اور ممکن نہیں کہ رسول اللہ صلی اللہ علیہ وسلم کے فرمودہ میں تخلّف ہو۔ اگر کوئی کہے کہ اگر یہ حدیث صحیح ہے تو بارہ صدیوں کے مجدّدوں کے نام بتلاویں۔ اِس کا جواب یہ ہے کہ یہ حدیث

✠ خدا تعالیٰ نے مجھے صرف یہی خبر نہیں دی کہ پنجاب میں ہی زلزلے وغیرہ آفات آئیں گی کیونکہ میں صرف پنجاب کے لئے مبعوث نہیں ہوا بلکہ جہاں تک دُنیا کی آبادی ہے ان سب کی اصلاح کیلئے مامور ہوں پس میں سچ سچ کہتا ہوں کہ یہ آفتیں اور یہ زلزلے صرف پنجاب سے مخصوص نہیں ہیں بلکہ تمام دنیا ان آفات سے حصہ لیگی اور جیسا کہ امریکہ وغیرہ کے بہت سے حصے تباہ ہو چکے ہیں یہی گھڑی کسی دن یورپ کے لئے درپیش ہے اور پھر یہ ہولناک دن پنجاب اور ہندوستان اور ہر ایک حصہ ایشیا کے لئے مقدر ہے جو شخص زندہ رہیگا وُہ دیکھ لے گا۔ منہ

علماء اُمّت میں مسلّم چلی آئی ہے اب اگر میرے دعوے کے وقت اس حدیث کو ضعیف بھی قرار دیا جائے تو ان مولوی صاحبوں سے یہ بھی سچ ہے بعض اکابر محدثین نے اپنے اپنے زمانہ میں خود مجدد ہونے کا دعویٰ کیا ہے۔ بعض نے کسی دوسرے کے مجدد بنانے کی کوشش کی ہے۔ پس اگر یہ حدیث صحیح نہیں تو انہوں نے دیانت سے کام نہیں لیا اور ہمارے لئے یہ ضروری نہیں کہ تمام مجددین کے نام ہمیں یاد ہوں یہ علم محیط تو خاصہ خدا تعالیٰ کا ہے ہمیں عالم الغیب ہونے کا دعویٰ نہیں مگر اسی قدر جو خدا بتلاوے۔ اسوا اسکے یہ اُمّت ایک بڑے حصہ دنیا میں پھیلی ہوئی ہے اور خدا کی مصلحت کبھی کسی ملک میں مجدد پیدا کرتی ہے اور کبھی کسی ملک میں۔ پس خدا کے کاموں کا کون پورا علم رکھ سکتا ہے اور کون اُس کے غیب پر احاطہ کر سکتا ہے۔ بھلا یہ تو بتلاؤ کہ حضرت آدم سے لیکر آنحضرت صلی اللہ علیہ وسلم تک ہر ایک قوم میں نبی کتنے گذرے ہیں۔ اگر تم یہ بتلادو گے تو ہم مجدد بھی بتلادیں گے۔ ظاہر ہے کہ عدمِ علم سے عدمِ شے لازم نہیں آتا۔ اور یہ بھی اہلِ سنت میں متفق علیہ امر ہے کہ آخری مجدد اِس اُمّت کا مسیح موعود ہے جو آخری زمانہ میں ظاہر ہوگا۔ اب تنقیح طلب یہ امر ہے کہ یہ آخری زمانہ ہے یا نہیں یہود و نصاریٰ دونوں قومیں اِس پر اتفاق رکھتی ہیں کہ یہ آخری زمانہ ہے اگر چاہو تو پوچھ کر دیکھ لو۔ مری پڑ رہی ہے زلزلے آرہے ہیں۔ ہر ایک قسم کی خارقِ عادت تباہیاں شروع ہیں پھر کیا یہ آخری زمانہ نہیں؟ اور صلحاء اسلام نے بھی اس زمانہ کو آخری زمانہ قرار دیا ہے اور چودھویں صدی میں سے بھی تئیس سال گذر گئے ہیں پس یہ قوی دلیل اس بات پر ہے کہ یہی وقت مسیح موعود کے ظہور کا وقت ہے اور میں ہی وہ ایک شخص ہوں جس نے اِس صدی کے شروع ہونے سے پہلے دعویٰ کیا۔ اور میں ہی وہ ایک شخص ہوں جس کے دعوے پر پچیس۲۵ برس گذر گئے اور اب تک زندہ موجود ہوں۔ اور میں ہی وہ ایک ہوں جس نے عیسائیوں اور دوسری قوموں کو خدا کے نشانوں کے ساتھ ملزم کیا۔ پس جبتک میرے اس دعوے کے مقابل پر انہیں صفات کے ساتھ کوئی دوسرا مدعی پیش نہ کیا جائے تب تک میرا یہ دعویٰ ثابت ہے کہ وہ مسیح موعود جو آخری زمانہ کا مجدد ہے وہ میں ہی ہوں۔ زمانہ میں خدا نے نو مثلیں رکھی ہیں۔

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Ref. No. 21

Haqiqat-un-Nubuwwah, p.192, by Mirza Mahmud Ahmad.

شخص کہہ دیگا کہ اس حدیث میں چونکہ سب استعارہ ہی استعارہ ہیں اسلئے مسیح بھی ایک استعارہ ہے اور مہدی بھی ایک استعارہ ہے نہ کوئی مسیح آئے گا نہ کوئی مہدی آئیگا یہ سب استعارات ہی ہیں جنہیں دیکھ کر لوگ مسیح و مہدی کی انتظار کر رہے ہیں چنانچہ بعض لوگ اس طرف جھکے بھی ہیں کہ مسیح کی آمد اور مہدی کی آمد کی احادیث کو یا تو وضعی قرار دیتے ہیں یا صرف استعارات۔ پس اگر ہر لفظ کو استعارہ قرار دینا جائز کر لیا جائیگا تو کسی کا یہ بھی حق ہوگا کہ مسیح و مہدی کی آمد کو بھی ایک استعارہ ہی قرار دیدے کیونکہ کسی لفظ کے استعارہ کے احتمال کی بھی کوئی وجہ ہونی چاہئے نہ کہ بلا ثبوت ہر لفظ کو استعارہ قرار دیا جا سکتا ہے۔

مگر صرف اسی حدیث میں حضرت مسیح موعود کا نام نبی اللہ نہیں رکھا گیا بلکہ اسکے علاوہ ایک اور حدیث بھی ہے جس میں مسیح موعود کو نبی کے نام سے یاد کیا گیا ہے اور وہ یہ ہے کہ الانبیاء اخوۃ لعلات امہاتہم شتی ودینہم واحد وانی اولی الناس بعیسی ابن مریم لانہ لم یکن بینی وبینہ نبی وانہ نازل فاذا رأیتموہ فاعرفوہ رجل مربوع الی الحمرۃ والبیاض علیہ ثوبان ممصران کأن رأسہ یقطر وان لم یصبہ بلل فیدق الصلیب ویقتل الخنزیر ویضع الجزیۃ ویدعو الناس الی الاسلام ویہلک اللہ فی زمانہ الملل کلہا الا الاسلام وتقع الامنۃ فی الارض حتی ترتع الاسود مع الابل والنمار مع البقر والذئاب مع الغنم ویلعب الصبیان بالحیات فلا تضرہم فیمکث اربعین سنۃ ثم یتوفی ویصلی علیہ المسلمون۔ یعنے انبیاء علاتی بھائیوں کی طرح ہوتے ہیں انکی مائیں تو مختلف ہوتی ہیں اور دین ایک ہوتا ہے اور میں عیسیٰ بن مریم سے سب سے زیادہ تعلق رکھنے والا ہوں کیونکہ اسکے اور میرے درمیان کوئی نبی نہیں اور وہ نازل ہونیوالا ہے پس جب اسے دیکھو تو پہچان لو کہ وہ درمیانہ قد کا سرخی سفیدی ملا ہوا رنگ زرد رنگ کے کپڑے پہنے ہوئے ہوگا اسکے سر سے پانی ٹپکتا ہوگا گو سر پر پانی نہ بھی ڈالا ہو وہ صلیب کو توڑ دیگا اور خنزیر کو قتل کریگا اور جزیہ ترک کر دیگا اور لوگوں کو اسلام کی طرف دعوت دیگا اسکے زمانہ میں سب مذاہب ہلاک ہو جائینگے اور صرف اسلام ہی رہ جائیگا اور شیر اونٹوں کے ساتھ اور چیتے گائیوں کے ساتھ اور بھیڑیئے بکریوں کے ساتھ چرتے پھرینگے اور بچے سانپوں سے کھیلینگے اور وہ انکو نقصان نہ پہنچائینگے مسیح موعود چالیس سال تک رہیگا اور پھر فوت ہو جائیگا اور مسلمان اسکے جنازہ کی نماز پڑھینگے۔

اس حدیث میں صاف طور پر پہلے انبیاء کا ذکر کیا گیا ہے اور مسیح موعود کو نبی [illegible] بھی اسکے ساتھ شریک کیا گیا ہے۔ پھر آنحضرت صلی اللہ علیہ وسلم کی شریعت کی [illegible]

Ref. No. 22

Nishan-e-Aasmani, p.14; Roohani Khazain, Vol. 4, p.374.

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گلشنِ شرع را ہمے بویم		گُلِ دیں را ببار مے بینم

یعنی اُس سے شریعت تازہ ہو جائیگی اور دین کے شگوفوں کو پھل لگیں گے۔ یہ اُس الہام کے مطابق ہے جو براہین احمدیہ کے صفحہ ۴۹۸ میں درج ہے جس کا ترجمہ یہ ہے کہ ہر یک دین پر بذریعہ اِس عاجز کے دینِ اسلام غالب کیا جائیگا اور پھر صفحہ ۴۹۱ براہین یہ الہام ہے کہ خدا تجھ کو ترک نہیں کریگا جبتک کہ خبیث اور پاک میں فرق کر کے دکھلادے۔

تا چہل سال اے برادرِ من		دورِ آں شہسوار مے بینم

یعنی اُس روز سے جو وہ امام ملہم ہو کر اپنے تئیں ظاہر کریگا چالیس برس تک زندگی کریگا۔ اَب واضح رہے کہ یہ عاجز اپنی عمر کے چالیسویں برس میں دعوتِ حق کے لئے بالہامِ خاص مامور کیا گیا اور بشارت دی گئی کہ اسی برس تک یا اسکے قریب تیری عمر ہے سو اِس الہام سے چالیس برس تک دعوت ثابت ہوتی ہے جن میں سے دس برس کامل گذر بھی گئے دیکھو براہین احمدیہ صفحہ ۲۳۸ واللّٰہ علیٰ کلّ شیءٍ قدیر اگرچہ ابتک حضرت نوح کی طرح دعوتِ حق کے آثار نمایاں نہیں لیکن اپنے وقت پر تمام باتیں پوری ہونگی۔

عاصیاں از امامِ معصومم		خجل و شرمسار مے بینم

اِس بیت میں اِس بات کی طرف اشارہ ہے کہ اُس امام کی جو چودھویں صدی کے سر پر آئیگا مخالف اور نافرمان بھی ہونگے جنکے لئے آخر خجالت اور شرمساری مقدر ہے اسی کی طرف اِس الہام میں اشارہ ہے جو فیصلہ آسمانی میں چھپ چکا ہے اور وہ یہ ہے کہ مَیں فتاح ہوں تجھے فتح دونگا ایک عجیب مدد تو دیکھے گا اور منکر یعنی مخالف لوگ یہ کہتے ہوئے کہ خدایا ہمیں بخش کہ ہم خطا دار تھے سجدوں میں گریں گے

Ref. No. 23

Zamimah Anjam-e-Atham, p.53; Roohani Khazain, Vol. 11, p.337.

رکھتی تھی کہ ان لوگوں کو احمد بیگ کی وفات کے بعد اپنے عزیز داماد کی موت کا فکر کھانے لگا اور اسی طرح ہراساں ہو کر رجوع الی اللہ کرتے۔ کیا انسان میں یہ خاصیت نہیں کہ چشم دید تجربہ اس پر سخت اثر ڈالتا ہے سو درحقیقت ایسا ہی ہوا۔ احمد بیگ کی موت نے اس کے وارثوں کو خاک میں ملا دیا۔ اور ایسے غم میں ڈال کر گویا وہ مر گئے اور سخت خوف میں پڑ گئے اور دعا میں اور تضرع میں لگ گئے۔ سو ضرور تھا کہ خدا تعالیٰ اس جگہ بھی تاخیر ڈالتا۔ جیسا کہ آتھم کے متعلق کی پیشگوئی میں تاخیر ڈالی۔ ہم عربی مکتوب میں لکھ چکے ہیں کہ یہ پیشگوئی بھی مشروط بہ شرط تھی اور ہم یہ بھی بار بار بیان کر چکے ہیں کہ وعید کی پیشگوئی بغیر شرط کے بھی تخلف پذیر ہو سکتی ہے جیسا کہ یونس کی پیشگوئی میں ہوا۔ *

سو چاہیئے تھا کہ ہمارے نادان مخالف **انجام** کے منتظر رہتے اور پہلے ہی سے اپنی بدگوہری ظاہر نہ کرتے۔ بھلا جس وقت یہ سب باتیں پوری ہو جائیں گی۔ تو کیا اس دن یہ احمق مخالف جیتے ہی رہیں گے اور کیا اس دن یہ تمام لڑنے والے سچائی کی تلوار سے ٹکڑے ٹکڑے نہیں ہو جائیں گے ان بیوقوفوں کو کوئی بھاگنے کی جگہ نہیں رہے گی۔ اور نہایت **صفائی سے ناک کٹ جائے گی**۔ اور ذلت کے سیاہ داغ ان کے منحوس چہروں کو بندروں اور سؤروں کی طرح کر دیں گے۔ سنو اور یاد رکھو! کہ میری پیشگوئیوں میں کوئی ایسی بات نہیں کہ جو خدا کے نبیوں اور رسولوں کی پیشگوئیوں میں ان کا نمونہ نہ ہو۔ بیشک یہ لوگ میری تکذیب کریں۔ بیشک گالیاں دیں۔ لیکن اگر میری پیشگوئیاں نبیوں اور رسولوں کی پیشگوئیوں کے نمونہ پر ہیں تو ان کی تکذیب انہیں پر لعنت ہے۔ چاہیئے کہ اپنی جانوں پر رحم کریں اور روسیاہی کے ساتھ نہ مریں۔ کیا یونس کا قصہ انہیں یاد نہیں کہ کیونکر وعذاب ٹل گیا جس میں کوئی شرط بھی نہ تھی۔ اور اس جگہ تو شرطیں موجود ہیں۔ اور احمد بیگ کے اصل وارث جن کی تنبیہ کے لئے یہ نشان تھا اس کے مرنے کے بعد پیشگوئی سے ایسے متاثر ہوئے تھے کہ اس پیشگوئی کو نام لے لے کر روتے تھے اور پیشگوئی کی عظمت دیکھ کر اس گاؤں کے تمام مرد و عورت کانپ اٹھے تھے اور عورتیں چیخیں مار کر کہتی تھیں کہ ہائے وہ باتیں سچی نکلیں چنانچہ وہ لوگ اس دن تک غم اور خوف میں ہیں جب تک اُن کے داماد سلطان محمد کی میعاد گذر گئی پس اس تاخیر کا یہی سبب تھا جو خدا کی قدیم سنت کے موافق ظہور میں آیا۔ خدا کے الہام میں جو تقدیر تھی

* اس پیشگوئی کی تصدیق کے لئے جناب رسول اللہ صلی اللہ علیہ وسلم نے بھی پہلے سے ایک پیشگوئی فرمائی ہے کہ یتزوج و یولد لہ۔ یعنی وہ مسیح موعود بیوی کرے گا اور نیز وہ صاحب اولاد ہوگا۔ اب ظاہر ہے کہ تزوج اور اولاد کا ذکر کرنا عام طور پر مقصود نہیں کیونکہ عام طور پر ہر یک شادی کرتا ہے ...

MIRZA GHULAM AHMAD IN THE MIRROR OF HIS OWN WRITINGS

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PREFACE

بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

Truth and untruth are two on-going serials of the world. But Allah, Exalted in Munificence, has bestowed some distinctive factors enabling a man of ordinary understanding and common sense to identify one from the other. Praise to Him.

Mirza Ghulam Ahmad of Qadian (India) made a number of claims for himself, from being a 'Revivalist' to being a 'Prophet'. The falsehood or otherwise of a claim is easily identifiable through several tokens of cognisance which Allah, the Exalted, has laid down.

But the easiest pointer, readily available, is Mirza's own writings about which he himself said that his writings were a touchstone to check upon the veracity of his claims. I, therefore, invite readers to go through his written statements and judge for themselves.

Here are presented 22 excerpts from Mirza's writings. You would see in these that Mirza challenges the world to prove him a liar. He is bold about it. I expect my brethren to test his metal in a cool unprejudiced manner.

I pray to Allah, the Exalted, to grant us His Favour in identifying truth as truth and untruth as untruth.

Aameen!

Muhammad Yusuf Ludhianvi

(1)

Mirza Ghulam Ahmad Qadiani wrote in a letter to Qazi Nazar Hussain, Editor, Newspaper "*Qul-Qul*" Bijnor, (India):

"Those persons who come from Allah's side.... they do achieve essential intent of their 'sending down' and do not die till the purpose of their commission is not manifested.

"My mission for which I am standing in this field is this very one that I (a) topple the pillar of worship of Isa, (b) spread monotheistic doctrine in place of Trinity, (c) and display dignity and glory of the holy Prophet صلی اللہ علیہ وسلم before the world.

"Therefore I am a liar if I fail in the manifestation of this essential intent, notwithstanding millions of tokens coming forth from me.

"Why is the world, therefore, enmical to me? And why does it not see my end? If I manage to succeed in doing in support of Islam that work which the promised Masih or the promised Mahdi should have done, then I am truthful. And if nothing happens by the time I am dead then let everybody be witness that I am a liar.'

(Newspaper, *'Badr,'* Qadian, Volume 2, page 4, July 19, 1906).

COMMENTS

How far did Mirza succeed in his mission is recounted in the official newspaper of Qadianis, *'Al-*

Fazl,' in its issue dated June 19, 1941, on page 5. It says:

"Do you know, there are 137 Christian Missions operating in India, i.e., Head Missions. Number of their branches is many more. More than 1800 'Padrees' are working in the head missions. There are 403 hospitals in which 500 doctors are working. There are 43 printing presses and about 100 newspapers are printed in different languages. They are running 51 Colleges, 617 High Schools and 61 Training Colleges where 60,000 students study. In the (Christian) 'Salvation Army'* there are 308 European and 2886 Indian priests. Under it (the 'Army') there are 507 Primary Schools in which 18,675 students study. Eighteen colonies and 11 Dailies are their own. Under different departments of this Army 3,290 men are nourished. Result of these efforts and sacrifices is that it is said that 224 persons of different religions are being daily converted to Christianity. Against this, what are the Musalmans doing? Perhaps they do not consider this work worth their attention. Ahmadi Jamaat should think what is the position of their own efforts against such widespread net of Christian missionaries. We have only two dozen preachers in the whole of India and the difficult conditions under which they are working, we know that too."

This is the evidence produced by a Qadiani newspaper, 33 years after Mirza's death! It shows that Mirza's claim did no damage to Christianity. Monotheism did not flourish at the cost of Trinity. His effort to stop the spread of Christianity failed.

**Christian Missionaries have formed a Salvation Army which apparently means an "army' that will facilitate "salvation" of mankind. In common parlance it is known as Mukti Fauj. Mukti means salvation. The members of this "Army" wear standard uniforms. Muslim countries who are unmindful of the ramifications of this "Army", have given it liberty to spread "irtidad" (converting Muslims to Christianity, i.e., heathenism).*

Thus Mirza's statement: "Therefore I am a liar if I fail in the manifestation of this essential intent..... And if nothing happens by the time I am dead then let everybody be witness that I am a liar" is a lie self-proved.

(2)

Mirza writes in *Zamima Anjam-e-Atham:* (Pages 30-35).

"If within seven years, a distinct effect of my efforts does not appear by Allah's support in service of Islam and, since death of false religions is essential on the hands of Masih, if this death of false religions does not come by through me, i.e., if Allah, the Exalted, does not reveal those tokens through my hands which shall enhance Islam's success, as a result of which Islam starts to enter from all sides annihilating the void Christian Divinity and the world catching on a different hue, then, I swear by Allah that I shall consider myself a liar."

COMMENTS

Mirza wrote the above in January, 1897, or thereabout. In other words his promised seven years' limit closed in 1903. By that year Mirza had to fulfil his promise to substantiate his truthfulness, failing which he had sworn himself to be a liar. Now, readers know that nothing of that sort happened and his promise did not materialise according to the time-scale which he himself had stipulated. Thus Mirza is a self-proclaimed liar.

(3)

It so happened during Ramadhan-ul-Mubarak in the year 1311 Hijri that lunar eclipse occurred on the 13th and solar eclipse on the 28th. Both eclipses chanced to fall during the same month. Mirza announced this phenomena as a proof of his 'Mahdviat'. He declared that this supernatural abnormality was a special sign for his sake only and which had never occurred before during lifetime of any other claimant to Mahdviat, Masihiat or Prophethood.

In Magazine, *'Anwar-ul-Islam'* (p. 47) Mirza wrote:

"Since the times that this world was created never did lunar and solar eclipses get together during the times of any claimant of Prophethood/ Messengership/ Muhaddathiat. If somebody says they have conjoined then burden of proof lies on him."

"It never happened and certainly never happened from the start of the world till today that lunar and solar eclipses conjoined in this manner in Ramadhan and that some claimant to Prophethood, Messengership or Muhaddathiat was present at that time." (Page 40.)

COMMENTS

Mirza's lack of knowledge deserves pity. From the years Hijri 18 to Hijri 1312, lunar and solar eclipses have conjoined sixty times in Ramadhan

alone; during these thirteen centuries there have been not one but dozens of claimants of Prophethood and Mahdviat. But Allah, the Exalted, willed that Mirza be proved a liar from his own ignorance.

Therefore Allah, the Exalted, made him write out this challenge:

"If these cruel Maulvis can produce an evidence of this type of conjunction of eclipses in the times of any claimant, they should come out with it. Undoubtedly, I shall go down as a liar, by this."

(Appendix, 'Anjam-e-Atham,' page 48).

Here I produce evidence, not one but four.

1) In Hijri 117, lunar and solar eclipses conjoined in month of Ramadhan in the times of a claimant, by name "Treef" who was living in Aljazair.

2) Again, Hijri 127 saw a conjunction of the eclipses and at that time a person called Saleh, son of Treef, was claimant of prophethood.

3) A conjunction again occurred in 1267 Hijri in Iran where Mirza Ali Muhammad Bab was blowing his trumpet of Mahdviat for seven years.

4) The Hijri of 1311 was again the year of conjunction when Mahdi Sudani was spreading his cult of Mahdviat in Sudan.

More historical proofs are available in respect of such phenomenal conjunctions in the lifetime of many

claimants of prophethood and Mahdviat. For details refer to the following books:

1) *'Doosri Shahadat-e-Aasmani'* by Maulana Abu Ahmad.
2) *'Aimma-e-Talbis'* & *'Raees-e-Qadian'* by Maulana Abul Qasim Dilawari.

But the above four evidences are sufficient to prove Mirza's lies.

(4)

Mirza wrote in *'Izala-e-Auham': (p.190, 1st edition; p.79, 5th edition.)*

"O Brethren of Deen and theologians of inviolable Law! Listen, you people to my submissions intently; that the claim of the promised similar, which this humble has made, has been taken as the promised Masih by unwitted folks.... I have not certainly made this claim that I am Masih, son of Mariam. The person putting this blame on me is a downright slanderer and a liar."

COMMENTS

The above clarifies the position. Mirza admits he was NOT the promised Masih and he confirms that those who consider him so, are 'unwitted folks, downright slanderers and liars.'

(5)

Mirza wrote in *Tuhfatun Nadwah:* (Page 5).

(1) "If I don't have knowledge of hidden things, then I am a liar;

(2) "If death of Ibn-e-Mariam is not testified by Quran, then I am a liar;

(3) "If Hadith-Mairaj did not make Ibn-e-Mariam sit among the dead souls, then I am a liar;

(4) "If Quran did not declare in Sura 'Noor' that caliphs of this Ummat shall be from this very Ummat, then I am a liar;

(5) "If Quran did not give me the name of Ibn-e-Mariam, then I am a liar."

COMMENTS

Each and every claim above is wrong. Lies stand proved.

(6)

Mirza wrote in *Tuhfatun Nadwah* (Page 4):

"Allah, the Exalted, in His Holy Book says:........ That is, if this (person) will be telling lies

he will be destroyed while you will be seeing him. His falsehood shall kill him. But if he is truthful then some of you shall become a target of his predictions and will depart from this mortal place while he will be seeing them. Now, test me on this basis which is in God's words and evaluate my claims."

COMMENTS

We are ready to evaluate Mirza's claim on the basis set by him and draw these conclusions:

1) Mirza engaged himself against Maulana Abdul Haq Ghaznavi in an imprecation of Mubahala. Right in front of his adversary's eyes Mirza met his doom. His falsehood killed him.

2) During a tete-a-tete with another opponent, by name Maulana Sanaullah, Mirza indulging in curses, implored Allah to take away first the life of whosoever was a liar. And lo! Mirza died first while Maulana Sanaullah lived on to see him dead.

3) Mirza's rival-in-love was Sultan Muhammad Sahib. In burning jealously Mirza died of Cholera while Sultan Muhammad lived on after Mirza's death.

4) Another opponent was Doctor Abdul Hakeem Khan. Mirza told him of the drawn sword of the Angel of Death hovering over his head and cursed him:

"O my Provider! decide between the Liar and the Truthful.!"

'Liar and the Truthful!' And lo! Mirza died before Doctor Sahib's very eyes as a veritable liar!

The evidences of these four eye-witnesses amply testify Mirźa's falsehood in accordance with the standards which he himself set forth.

(7)

On July 10, 1888, Mirza came forward to notify his "revelational foretelling", as follows:

"That Absolute Omnipotent has told me:

"Start negotiations for the elder daughter (Muhammadi Begum) of that person (Ahmad Baig). In case of declination from Nikah, the end of that girl will be extremely bad and if she will be married to another person he, within two and a half years from and similarly father of that daughter within three years, will die."

"Then in those days, attention was applied again and again for further clarification and details. It came to be known that God Almighty determined that He will bring the elder daughter (Muhammadi Begum) of that person (i.e. Ahmad Baig) into Nikah of this humble self after removal of each hindrance.

"Be it clear to the evil-minded that in order to judge our truthfulness or falsehood there can be no greater touchstone of test than our predictions."

(Majmua'i-e-Ishtiharat Vol. I, pp. 157-159).

COMMENTS

This touchstone, which Mirza settled for himself to ascertain his truthfulness, has come very handy.

On April 7, 1892, Ahmad Baig married his daughter, Muhammadi Begum, to one of his relatives, namely Sultan Muhammad, resident of village Patti, District Lahore.

Now, in accordance with Mirza's divine revelation:

(1) Muhammadi Begum ought to have been widowed by Oct. 6, 1894, but Allah, the Exalted, kept her safe from Mirza's evil eye and the couple lived happily together for no less than 57 years, i.e., 16 years in the lifetime of Mirza and 41 years after his death. From 1949 till 1966, Muhammadi Begum lived as a widow. In this way, she escaped the clutches of Mirza's 'divine revelation', 41 years earlier.

(2) Sultan Muhammad should have died six months earlier than his father-in-law but by Allah's grace he lived for 57 years after him.

(3) Ahmad Baig should have died after the death of his son-in-law and ought to have witnessed his daughter's widowhood and destitution but he departed earlier from the world, leaving his daughter and son-in-law happy in their life.

(4) Each and every hindrance for Nikah between Mirza and the lady was destined to be removed by God, as per Mirza's 'repeated attentions to the Absolute Omnipotent' for bringing her into Nikah of that 'humble self'. YET, sorry! The Absolute Omnipotent did not help Mirza one bit,

although he pursued the matter relentlessly. Poor Mirza failed miserably. The 'angel of death' wielded 'sword' over Mirza and he expired on May 26, 1908. Alas! he departed, burying pangs of love in his heart into his grave, coupled with heart-burnings of jilt.

(5) According to Mirza's own words those who do not put his predictions on the touchstone of test for falsehood are 'the evil-minded'.

(8)

On the occasion of Nikah announcement of Muhammadi Begum, on July 10, 1888, Mirza prefaced the following two-verse piece on top of his communication:

پیش گوئی کا جب انجام ہویدا ہوگا
قدرت حق کا عجب ایک تماشا ہوگا
سچ اور جھوٹ میں جو ہے فرق وہ پیدا ہوگا
کوئی پاجائے گا عزت اور کوئی رسوا ہوگا

Allah's Divine Power will strangely show itself up;
When the end result of my predictions will be visible.

Distinction between truth and falsehood is to appear;
Someone will get honour and some, disgrace.

(Majmua-e-Ishtiharat, Vol.I, p.153).

COMMENTS

Result of predictions was seen on 26th May, 1908, in Mirza's death. Allah's Divine Power showed itself up on that day. Despite his twenty years' continuous efforts along with his 'revelation' hoaxes, Mirza was deprived of Muhammadi Begum. In this way, truth and falsehood became distinct in the wake of which the lady was honoured and Mirza disgraced. Who was a liar?

(9)

Mirza made several predictions in the case of Muhammadi Begum. Her parents, ignoring all these predictions, settled her Nikah elsewhere. Mirza was consumed with lover's cast-off jealousy. Not controlling himself, he blurted forth a letter to her paternal uncle, Mirza Ali Sher Baig, who was Mirza's brother-in-law as well. He wrote:

"Now, I have heard that the girl's Nikah is going to be solemnised on the 2nd or the 3rd Eid..... Participants in this Nikah are my great enemies. Nay, they are great enemies of Islam. They want Christians to laugh at us and Hindus to make merry but they don't care a bit for the Deen of Allah and the Prophet.

"From their side, they are strongly determined to disgrace me and blacken my face. They are about to strike me with a sword. Now, to save me is the work of Allah, the Exalted. If I am His, He will surely save me. They want me to be dishonoured and to have my face blackened. God is Absolute. He may blacken the face of whomsoever He likes but, now, they want to push me into fire."

COMMENTS

Ah! The restlessness of Mirza for Muhammadi Begum and the coldness of her relatives. Woe betide! Enemies of Allah, enemies of the Prophet, enemies of Deen and enemies of Mirza are cutting into Mirza's core with the dagger of Nikah and turning him into a laughing stock of insult for the world.

Alas Mirza! Aglow with lover's fire! Allah's help, none!

Mirza bemoans in writhing agony:

"If I am His, He will surely save me."

Yes if he were His; otherwise, No. A straw from Allah for Mirza!

(10)

When Sultan Muhammad, Mirza's rival for Muhammadi Begum's hand, did not die within the period fixed by Mirza, he extended the duration of Sultan's life:

"Well, if not in two and a half years, certainly in my lifetime he will die. I declare that his living or not living is the test of my truthfulness or otherwise."

He wrote in Persian:

(Translation) "But I have not told you that this matter has come to a close at this stage and that the end

result is what has appeared or that the fact of prediction has finished at that. The real premise stands on its own. Nobody, by any of his tricks, can evade it. This is fated from Great Allah as inevitable destiny *(i.e. the predicted death of Sultan Muhammad whereby Mirza could consummate his longing for Sultan's wife)* and shortly the time of its occurrence will come. I swear by that Allah Who raised Hazrat Muhammad Mustafa صلی اللہ علیہ وسلم for us to make him His best creation that this prediction is true and will soon be visible. I make it a proposition for testing my truthfulness or my falsehood. And I have not said it on my own but that my Provider Himself has informed me of it."

(Anjam-e-Atham, p.223).

COMMENTS

Mirza declared Sultan Muhammad's imminent death as a proposition to test his truthfulness or falsehood, i.e., if Sultan Muhammad died in Mirza's lifetime then Mirza was true otherwise he was a liar.

What a pity that Mirza was a liar because he died in 1908 and Sultan Muhammad died in 1949.

(11)

Mirza wrote in case of Sultan Muhammad:

"Remember, if the second part of this prediction

does not come true (i.e., son-in-law of Ahmad Baig does not die in Mirza's lifetime) then I shall be more wicked than every wicked man. O idiots! this is not a human's pretension. This is no business of any depraved impostor. Consider this definitely to be God's true promise, the same God Almighty Whose words never evade; the same Glorious Provider Whose intentions nobody can stop!"

(Appendix, 'Anjam-e-Atham' p-54)

COMMENTS

Because Sultan Muhammad did not die in Mirza's lifetime, the undermentioned conclusions are drawn:

1) Mirza admits himself to be 'more wicked than every wicked man'.

2) His prediction was 'Pretension'.

3) His prediction was 'Business of any depraved impostor'.

4) If his claim was 'God's true promise' it could not possibly 'evade' because who 'can stop intentions' of the 'Glorious Provider'?

5) A person who does not understand this simple thing, Mirza gives him the title of 'idiot'.

(12)

"I say again and again that quintessence of my prediction in case of the son-in-law of Ahmad Baig shall be his inevitable destiny. Wait for it. If I am a liar then this prediction will not be fulfilled and my death will come and if I am truthful then God Almighty will certainly fulfil it".

(Marginal note p-31, Anjam-e-Atham)

COMMENTS

How shameful! Ahmad Baig's son-in-law did not die during Mirza's lifetime. Thus Mirza had said correctly: "If I am a liar then this prediction will not be fulfilled, and my death will come."

(13)

Mirza, in support of his 'heavenly' Nikah, had reasoned out from a Prophetic Hadith, (as written by him in '*Anjam-e-Atham*,' p-53 Annex):

"For corroboration of this prediction, the holy Prophet of Allah صلی اللہ علیہ وسلم has also previously predicted: the promised Masih will take a wife and have children. Now it is obvious that this mention of marriage and children normally bears no significance because every one generally marries and has children. There is no excellence in it. But here

marriage means special marriage as a token and by children is meant special children for which the prediction of this humble self is there. It looks as if the Prophet of Allah صلی اللہ علیہ وسلم is answering here the doubts of those black-hearted unbelievers that these sayings will certainly be fulfilled".

COMMENTS

Allah, the Exalted, kept Mirza deprived of that 'special marriage' and from those 'special children', proving that Mirza's claim of 'Promised Masihship' was false and that the prophetic prediction did not fit upon him. The holy saying was with regard to Hazrat Isa (peace be on him) that he would marry and would have children on his second appearance on earth. Mirza has himself written about those persons who disbelieve his appearance: "The Prophet of Allah صلی اللہ علیہ وسلم is answering here the doubts of those black-hearted unbelievers that these sayings will certainly be fulfilled."

(14)

For fifteen days Mirza carried on arguments with a Christian Padree, named Abdulla Aatham. Having failed to give him a defeat he announced his revelation on 5th June 1893 that within fifteen months his adversary would be thrown into 'Haaviya' (the hell) unless he returned to the truth. Mirza wrote in this case:

> "I admit right this time that if this prediction goes false, that is, if within fifteen months from

this date, the party who is on falsehood in view of Allah, does not fall into 'Haaviya' as death punishment then I am prepared to undergo every type of punishment: disgrace me, blacken my face, collar a rope around my neck or hang me on the gallows. I am ready for all. I swear by the Greatness of Allah's Glory that He will certainly do the same, will certainly do the same, will certainly do the same. Earth and sky my deviate but not His Ordainment. If I am a liar, keep the gallows ready for me and consider me the most accursed of all the accursed persons, evil-doers and Satans."

(Jung -e-Muqaddas, p-189)

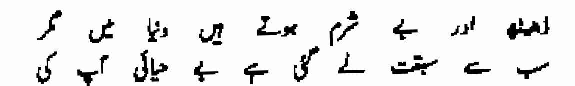
COMMENTS

Mirza's prediction expired on 5th September, 1894 but Atham neither renounced Christianity nor accepted Islam nor he fell into "Haaviya" in death punishment. Nothing of the sort happened and everything sailed smooth.

Mirza went to the extent of invoking charms over Atham, throwing over him spells and witchcraft (ref: *'Seerat-ul-Mahdi'* p-188, Vol. 1) but nothing happened.

On the last day, when this prediction was ending, i.e., 5th September he implored Allah, cried out and lamented: *"Ya Allah! Atham may die, Atham may die, Ya Allah! Atham may die"* (ref. Newspaper *Al-Fazl,* dated 20th July 1940). But Atham lived on. Magic, charms, witchcraft and spells did him no damage. Allah rejected Mirza's implorations, lamentations and curses. Atham grew all the more prosperous!

On the other hand, Mirza had proposed his own punishment as a liar: "*Disgrace me, blacken my face, collar a rope around my neck or hang me on the gallows....... keep the gallows ready for me, think of me as the most accursed of all the accursed persons, evil-doers and Satans.*" Consequently, how did the opposing party carry out this instruction of Mirza Saheb? It can be guessed by the dirty announcements which were published on the expiry of the fixed time. What his adversaries did? They heaped on Mirza such filthy abusive epithets that it shall be indecent to print them here. But a couplet, which became popular on public tongues may be reproduced here:



(Translation)

Shameless perverse are also in this world,
But you, shame-proof, have surpassed all!

This was an echo to Mirza's own acknowledgment: "Most accursed of all the accursed, evil doers and Satans." Really he was so, otherwise how Allah would have failed him before a 'Kafir' Christian?

(15)

Mirza wrote in *Shahadat-ul-Quran* : (p-80).

"In addition to this, there are similar other

magnificent tokens of this humble self on the test list: There is my prediction in respect of Munshi Abdulla Atham Sahib Amritsari, the term of which is fifteen months beginning from 5th June, (1893). My other prediction is in respect of the son-in-law of Mirza Ahmad Baig, resident of Patti, District Lahore, term of which has eleven months more from today the 21st September, 1893. All these matters which are totally beyond human power are sufficient to identify the true from the liar."

COMMENTS

This is exactly the modus-operandi in which a liar is distinguishable from a truthful person, that is, if these predictions are fulfilled as per duration of their terms then the teller of the predictions will be considered truthful. As the predictions failed, therefore Mirza is identified as a proven liar. No other argument is necessary to prove Mirza's lies.

(16)

Mirza announced:

"In the end, I beseech You, O God! Almighty All-Knowing, if these predictions are not from You that Atham will be caught in fatal tortures and Ahmad Baig's elder daughter coming ultimately into Nikah of this humble self then destroy me with disgrace and disappointment. Efface me, perish me with insults, make me permanent target of accursed imprecations, please my enemies, accept their prayers if, in Your estimate, I am a driven outcast, accursed charlatan

and one-eyed anti-Christ impostor ('Dajjal') as my opponents have understood me, and if that Benevolence of Yours is not with me which was with..............." *(so and so saints and prophets: here Mirza has named many saints and prophets).*

(Ishtihar dated Oct. 27, 1894, reproduced from Majmu'a Ishtiharat p-116,Vol. 2).

COMMENTS

Despite these heart-rending entreaties and self-accursements, Allah did keep Mirza deprived of Nikah with Muhammadi Begum until he breathed his last. From this it appears that Mirza, according to his own statements, was 'a driven outcast, accursed charlatan and one-eyed anti-Christ impostor ('Dajjal') as his opponents have understood him'.

Alas! As a result of this self-cursing he perished in disgrace and disappointment, became a permanent target of accursed imprecations, his enemies became happy and their prayers were accepted by Allah.

(17)

Mirza in his communication to Maulana Sana-ullah Amritsari wrote:

"In your paper, you build up this reputation for me that this person imputes falsely, is a liar and is one-eyed anti-Christ impostor ('Dajjal'). I have borne a lot

of tortures from you but endured them patiently........ if I am really a liar, an impostor and a charlatan, as you remember me in your paper then I will perish in your lifetime."

(Advertisement, *Moulvi Sanaullah Saheb se Aakhri Faislah,* Ref. *Majmua-e-Ishtiharat,* Vol. 3, p. 578.)

COMMENTS

Mirza died on 26th May, 1908, in the lifetime of Maulana. Mirza's words are proved: "If I am really a liar, an impostor and a charlatan, as you remember me in your paper then I will perish in your lifetime." Mirza was a 'truthful' liar, therefore died earlier.

(18)

In the same advertisement addressed to Maulana Sanaullah Amritsari, Mirza wrote:

"If that punishment which is not in the hands of a human being but only in God's Hands, such as plague, cholera, etc., and similar fatal diseases and if the same do not descend upon you in my lifetime then I am not God-sent."

COMMENTS

Allah, the Exalted, kept Maulana safe from every affliction in Mirza's lifetime and fulfilled this proposal of Mirza:. "Then I am not God-sent."

(19)

Mirza implores Allah in the above-quoted *Aakhri Faislah*.

"O God! If this claim of the 'promised Masih' is only a false imputation from the 'self' in me and in Your eyes I am a mischievous liar, then O my dear Master! Humbly I implore in Your Audience to put me to death in Maulana Sanaullah's life-time. Aameen."

COMMENTS

This prayer of Mirza came to be accepted; Mirza died while Maulana Sanaullah lived on. Proved: Mirza was a mischievous liar in the eyes of Allah the Exalted. Further proved: Mirza's claim of being 'promised Masih' was false imputation of his 'self' and that Maulana Sanaullah was righteous.

Would that Mirza had implored Allah for his guidance instead of his death! Perhaps that would also have been accepted.

(20)

Mirza further wrote:

"O my Omnipotent! O Who has sent me down! Holding the garment of Your Sanctity and Mercy only, I beg in Your audience to honour us with a true decision

between Maulana Sanaullah and myself. And he who in Your eyes is really a mischievous liar, lift him from the world in the very lifetime of whosoever is truthful. O Master! do it this way. Aameen."

COMMENTS

This request of Mirza was also accepted. Maulana Sanaullah was truthful hence Mirza, struck by cholera, was lifted from the world in Maulana Sanaullah's lifetime. Mirza got from Allah what he asked from his mouth. Proved: Mirza was a mischievous liar.

(21)

Mirza wrote in *Zamima Anjam-e-Atham* pp.20-21.

"Shaikh Muhammad Hussain Batalvi and other notable opponents may hold a Mubahala with me. After the Mubahala even if one person could save himself from my imprecations then I will admit I am a liar."

COMMENTS

Under this arrangement, Maulana Abdul Haq Ghaznavi held a Mubahala with Mirza. Result was that Mirza died in the lifetime of Maulana Sahib. Thus Mirza's covenant is corroborated: *"I am a liar."*

(22)

Mirza's writings show that he was a patient of 'Hyster-malaise.' He said so in conversations also. Doctors confirmed it. Others also said about it. Proofs are given below:

1) "You behold! Hazrat صلی اللہ علیہ وسلم had foretold about my illness also which has come to pass likewise: He had said that when Masih will descend from the sky he will be wearing two saffron-coloured sheets of cloth. Therefore, same way, I have two diseases, one in the upper part of the body, viz., Hysteromania, and the other, excessive urination, in the lower part."

(*Malfoozat-e-Mirza Ghulam Ahmad Qadiani, Vol. 8, p. 445*).

2) "My condition is such that, despite my constant involvement in two diseases, I remain preoccupied with work that I carry on very late having closed doors of the house at night. Although the disease of Hyster-malaise increases as a result, and my head feels more dizzy due to wakefulness yet I don't care and continue with my work."

(Ibid. Vol. 2, p. 376)

3) "Hazrat Khalifat-ul-Masih-ul-Awwal said to hazrat promised Masih: "Your Honour! Ghulam Nabi suffers from Melancholia." The honourable was pleased to reply: "In a way, all the prophets suffered from Melancholia and I also suffer from

the same."

(Seerat-ul-Mahdi, p-304, V. 3).

4) "Doctor Mir Muhammad Ismail Sahib told me that he had heard many times from hazrat sahib, the promised Masih, that he suffered from Hysteria and also mentioned Melancholia. But the truth is that signs of nervous disorders developed in him only as a result of his diligent mental work and day and night preoccupations with literary compositions. These are often seen in patients of Hysteria (and Melancholia) also."

(Seerat-ul-Mahdi, Vol. 2, p. 55).

5) "This disease, having occurred once in the family, was bound to penetrate into the next off-spring. Therefore hazrat Khilafat-ul-Masih Thani, Mian Mahmud Ahmad Sahib told me that occasionally, he also got an attack of Hyster-Malaise."

(From: Article written by Doctor Shah Nawaz Sahib Qadiani, reproduced in Magazine 'Review Of Religions,' Qadian, August, 1926 p. 11).

6) "The cause of all his troubles such as vertigo, headache, sleeplessness, heart cramps, indigestion, diarrhoea, excessive urination and hystermalaise was only one and that was his weakness of nerves."

(From: Magazine: 'Review', Qadian, May 1927, p. 26).

7) "Some patient of Melancholia thinks: "I am king"; some thinks "I am God", some thinks "I am Prophet."

(From Bayaz-Noor-ud-Din p. 212, Vol. 10).

COMMENTS

We have sufficed here to give only seven opinions and findings from all those who are Qadianis and it is possible to give more opinions as well but for the sake of brevity we stop. However, it is confirmed without any doubt that Mirza Ghulam Ahmad was Hyster-maniac.

It shall be worthwhile to give medical opinion of experts of Medicine on this disease of Melancholia — Hyster-Malaise. It will be noted that Mirza Ghulam Ahmad suffered from them all.

(a) From: 'Qanoon', Part One, Book three, Author: Shaikh-ur-Raees, Boo Ali Seena:

"Melancholia is that malady in which worries and anxieties take the form of imagined horrors and dreads as opposed to the normal. Its cause is atrabilious temperament which takes away the entire essence of brain, leaving the patient effectually distracted. Or the other cause of this malady is extreme heating-up of the liver called Hyster-malaise. What happens is that excrements of victuals and intestinal disorders through vapours collect in the liver and humours of the body burn up and take the form of mania. Then black fumes arise from these parts and go towards the head. It is this condition which is called melancholic-flatulence, melancholic-fumigation or melancholic-hystermalaise."

(b) From: ' Sharah-ul Asbab wal Alamat-Amraz, Malikholia'. Author: Allama Burhan ud Din Nafees.

"When thoughts and ideas change from the normal path into fears and disorders it is called

Melancholia....... With some patient this disturbance reaches to such limits that he starts to consider himself a Diviner, with a knowledge of hidden things. He informs in advance of what is going to happen later...... this disease increases in some patient so much so that he thinks himself to have been transformed into an angel."

(c) From: Same Author above:

"There is a branch of Melancholia, called Hystermania. This is caused by strong black bile that accumulates in the digestive tract. From that part of the body in which this matter accumulates rise black vapours that envelop brain. Its symptoms are: belching out bitter fumes, finding food tasteless, deliciousness of eatables reduced, worsening of digestion, belly inflation, stool liquefaction and rising of smoke-like fumes."

(d) From: 'Makhzan-e-Hikmat' Second Edition Author: Shamsul Atibba, Hakim Doctor Ghulam Jilani.

"Previous theory was that this disease manifested itself into disorders, arising from animal faculty or from those vital principles of amiability that originate from liver or digestive tract. But later researches indicate that this disease takes from nerves...... in the menfolk nervous internal system produces weaknesses of brain and is called Hyster-malaise.

"Symptoms of this disease are: patient's lethargniess and his anxiousness. He develops feelings of egotism, conceit and self-estimation. He is apt to exaggerate in his conversations, feels little appetite and suffers from Dyspepsia".

(e) From: 'Ikseer-e-Azam,' Volume one, p. 189 Author: Hakim Muhammad Azam Khan.

"Symptoms of this disease are: digestive disorders, bitter vaporous belches, constant mouth watering, belly flatulence, bowels grumbling, stomach inflated and heated, false appetite vapours rising towards palate in fumes........ Sometimes upper part of the body shivers and shakes, knock-down in severe attack, fainting and swooning.......... sudden forgetfulness, drooping eye-lids, suffocation while swallowing, sudden lightning-like sparkle flashing in front of the eyes ....

(f) From: Same Author above:

"Patient, if a religious scholar, lays claim to miracles, to prophethood and to supernatural powers. He talks of Divinity and preaches to men."

COMMENTS

All the symptoms laid down by the experts of Medicine were present in Mirza to the utmost extent. Very true, he was a patient of Melancholic Hyster-malaise.

There can be no better statement than the categorical pronouncement of no less a person than the so-called *'Khalifat ul Masih Thani,* Mian Mahmud Ahmad himself, in which he said that the disease of Hysteria was present in Mirza Ghulam Ahmad:

"Men also have this disease and those who suffer from this are called Hyster-Maniacs."

(From Friday Sermon, by Mian Mahmud Ahmad, Khalifa Qadian, reproduced in Newspaper, 'Al-Fazl' Qadian Vol.10, dated April 30, 1923).

Mirza laid claims, very intensely, right from prophethood to Godhood. He called himself superior to all revered prophets and claimed to have performed one million miracles. He also claimed to be the King of the Aryans! He invited people to adopt his religion and those who rejected him he called them atheists, 'Kafirs' and Hellish folks. He found faults with all the Prophets, (peace upon them all) called respectful Companions of Our Prophet صلی اللہ علیہ وسلم (Allah be pleased with them all), as silly fools, and abused the saints of the entire Ummat. He called Quranic commentators erring folks. He reproached narrators of the Traditions and categorised Ulemas of the Ummat with Jews. He dubbed the whole Ummat as "gone astray from the path" and passed obscene remarks against learned men and pious persons.

Can a godly person or a religious revivalist stoop so low?

Certainly, Mirza Ghulam Ahmad was a maniac of Melancholic-Hyster-malaise.

A HEART-FELT SUBMISSION TO QADIANIS

With utmost sincerity of heart, I make this submission to you.

(1) It is possible that contents of this article have displeased you at places but my part is actually this much that I have quoted from Mirza's own writings. Making those a basis, I have evaluated facts. If you don't agree with my evaluation then I leave it to you to judge for yourselves his truth or falsehood on the touchstone of his writings.

(2) I tell you that all our revered prophets were most dignified souls. What to speak of them, even respectable saints and pious elders of our Ummat never tied challenges of truth/untruth. Their call to righteousness was direct. Here we find Mirza stipulating horrible bids for his veracity again and again. No sooner did he lose the wager, he tied another. Can such a gamble ever be a modus-operandi of chosen souls of Allah's faithful creatures? This point alone should suffice to guide anyone to truth provided Allah has bestowed him with judgement and insight.

(3) Have you noticed that whereas Mirza risked his entire career over these gambles, Allah the Exalted, on the other hand, if I may say so, vowed to let Mirza never succeed in saying a thing, conditional on his truth. Anything Mirza would say, Allah would bring it to naught.

For example, Mirza swore:

'Sultan Muhammad will die';

'Abdulla Atham will die';

'Sanaullah will die';

'Abdul Haq Ghaznavi will die';

and so on and so forth, "else call me a liar." Against this was the fated Ordainment that the more he would resort to swearings the more impossible they would become.

Indeed, it was a limit on the part of Mirza that when predicting about the death of an unholy Christian, he acknowledged himself to be 'the greatest accursed

man on the earth' if that did not happen. And true enough, it did not happen. Allah, the Exalted, refused Mirza's plea against a defiled 'Worshipper of Cross.' Is there any instance to compare with it? For Allah's sake, ponder over it.

(4) Last and not the least

O Brethren-in-humanity! Think over this situation:

If on the Day of Judgement, Allah the Exalted, puts this Question to Mirza Ghulam Ahmad: "Why did you mislead people by claiming to be a prophet after Hazrat 'Khatam-Un-Nabieen? صلی اللہ علیہ وسلم

And in reply, if Mirza submits: "Ya Allah! I was a patient of Melancholic-Hyster-malaise. I told my people that I was a 'Miraqi' and even wrote it so in my books. Doctors said I was a maniac of Hysteria. Pray ask these 'sages' (the Qadianis) why did they follow nonsensical eruptions of a diseased 'Miraqi' maniac and accepted me as their Prophet and Masih".

Then, my Brethren-in-humanity, what will you say in reply to Allah?

Think over, level-headed. Correctly prepare your homework for the coming Day.

CAUTION

Said the Holy Prophet: صلی اللہ علیہ وسلم

"There shall be thirty great deceivers in my Ummat. Every one of them will claim that he is a

prophet of Allah although I am the last of the prophets; there will be no prophet after me."

(Tirmizi, Vol. 2, p. 45).

Said Hazrat Masih (Jesus) bin Maryam:

"Take heed that no man deceive you. For many shall come in my name, saying I am Masih; and shall deceive many..... And many false prophets shall rise, and shall deceive many..... Then if any man shall say unto you, Lo here is Masih, (e.g. in Qadian), or there; (e.g. in Iran or Sudan), believe it not. For there shall arise false Masihs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

(Matthew: 24: 4, 5, 11, 23-25).

WRITINGS SPEAK ABOUT MIRZA QADIANI

By
Maulana Muhammad Yusuf Ludhianvi

Translated by:
K. M. Salim

Edited by:
Dr. Shahiruddin Alvi

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بسم الله الرحمن الرحيم

A WORD FROM THE TRANSLATOR

In response to Maulana Muhammad Yusuf Ludhianvi's wishes, I stand charged to translate into English language some extremely useful articles written in Urdu on Dualistic-infidelity of the Qadiani Faith. In accepting this duty, I have been prompted by certain considerations:

(1) Since all such writings are in Urdu which most of our non-Pakistani Muslim brethren, living in other countries, cannot read, it is important to translate them into English; because:

  (a) English is a fairly-known and widely-read language of the world, and
  (b) Many of our Brethren, in Africa and other Continents, do know English to a satisfactory extent.

(2) Qadiani Apostatic-Dualism must be brought into the knowledge of Muslim brethren who may be misled, by ignorance, into taking Qadiani Dualistic-infidelity as Islam. Hence the need for translation.

(3) Finally, Qadianis have now set up their Headquarters in England and have easy means to produce their misleading literature in English language. It is therefore incumbent on us to fight out their falsehood and lay bare their hypocrisy by producing writings in English; otherwise, our Muslims in the world may consider Qadianism as some Muslim sect or may sympathise with them. Beware! both possibilities will turn a Muslim into a Kafir; understand this clearly. (Allah save us).

For reasons mentioned above, I chose the medium of English for my translations.

Here I have a request to make:

Is it possible for our non-Pakistani Muslim brethren who are living in other countries to translate these writings from English into their mother tongue? Are they prepared to do this Islamic service?

Who would not do this service for Islam if he has time at his disposal? Who does not want his writings, upholding Islam, against Qadiani زندقہ to be attached to his "Charter of Worldly Deeds" which is written by Venerable Recorders? No wonder, if on the Day of Judgement, this 'sinful slave' may ask Allah (while Allah, the Exalted has pre-knowledge) to look at the Appendix attached to his نامہ اعمال at the end! And Allah is Discerning! And who would not like to carry the happy 'load' of his Translation proudly to the Prophet صلی اللہ علیہ وسلم saying: Ya Rasool Allah! Intercede for us because Allah has exalted your fame and we too have contributed our shares to your رفع ذکر

Something about the translation which is in

your hands. Every endeavour I have made to translate the original text with precision. For this reason, some incongruity in language is noticeable here and there, but I tolerated. I could have streamlined but I refrained. The only additions are bracketed explanatory and Compiler's notes. These are, I am afraid, necessary adjuncts to forthright grasp.

If readers go through this write-up, I am certain they will emerge wiser.

K. M. Salim

P.S. Whosoever desires any cooperation may please write to:
Aalami Majlise Tahaffuze Khatme Nubuwwat, Huzoori Bagh Road, Multan, (Pakistan) or to Aalami Majlise Tahaffuze Khatme Nubuwwat, Purani Numaish, M.A. Jinnah Road, Karachi, Pakistan.

CONVERSATION WITH ALLAH

From: *Seerat ul Mahdi,* written by Mirza Bashir Ahmad, (son of Mirza Ghulam Ahmad), Vol. 3, p.214.

"Maulvi Rahim Bux Sahib resident of Talaundi, District Gurdaspur, informed me in writing that when Hazrat 'promised Masih' (Mirza Ghulam Ahmad) went to Amritsar to see (the progress of) printing of *Braheen-e-Ahmadiya,* he said to him after seeing the printing: "Maulvi Rahim Bux, come, let's go for a walk."

"When he was strolling in a garden, this humble self submitted: "Hazrat, while you busy yourself in a stroll, Allah's saints busy themselves day and night in prayers".

"He was pleased to reply: "Saints are of two types: the painstaking like Hazrat Baba Fareed Shakargunj and the "God-inspired"* such as Abul Hassan Kharqani, Muhammad Akram Multani, Mujaddid Alf-e-Thani. Saints of the second type are of a higher rank. Allah abundantly talks to them and I am of those". *(As if tall claims are a substitute for worship! Compiler).* At that time he claimed only to be "God-inspired." *(Which claim progressively rose to Messiahship, then to Prophethood and finally to Godhood! —Compiler).*

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* محدث

AUTHORSHIP AND ACCUMULATION OF PRAYERS

From *Seerat ul Mahdi*, by Mirza Bashir Ahmad, Vol. 3, p.202.

"Doctor Meer Muhammad Ismail informed me in writing that he disagreed with me regarding some of the year-wise recorded narrations of *Seerat ul Mahdi* under serial number 467 as given below..... "(13). You did not mention (Mirza) having offered accumulated prayers for two months continuously in 1901."

"This humble self submits that this is correct that he did accumulate his prayers for a long time." *(Because Mirza Saheb was busy in those days in writing a book so he would offer 'Zuhar' and 'Asr' prayers together to save time! —Compiler).*

MIRZA LIKED MASSAGING BY AIYSHA

From: Statement of Ghulam Muhammad Qadiani, husband of Aiysha, published in Newspaper, *Al-Fazl*, March 20, 1928, pp.6-7.

"My late wife.... went to hazrat 'promised Masih' at the age of fifteen in *'Dar ul Aman'*.... The Sire very much liked her service of massaging his feet."

OFFERING SALAT WITH BETEL AND NUT IN MOUTH

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3, p. 103.

"Doctor Mir Muhammad Ismail related to me that once Hazrat Sahib had so severe cough that he could not breathe. With betel and nut in mouth he felt some relief. He therefore offered salat keeping the betel and nut in his mouth."

IMAM COMPLAINING OF STOMACH WIND-ESCAPES

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3, p. 111.

"Doctor Mir Muhammad Ismail told me that once Maulvi Abdul Karim could not lead prayers for some reasons. The first Khalifat ul Masih, (Hakim Noor ud Din Sahib) was not present either. Then Hazrat Sahib asked late Hakim Fazal Din Sahib to lead the prayers.

"Hakim Fazal Din submitted: "Your honour knows that I suffer from the disease of piles and every now and then my wind escapes. How can I lead the prayers?"

"The honourable sire asked him whether his (Hakim Fazal's) salat was duly accomplished despite that trouble? Hakim Fazal Din replied in the affirmative. The honourable sire said: "Then, ours will also be duly accomplished. You lead."

"This humble self submits: Uncontrollable wind-escapes, if frequent due to disease, do not annul wudhu (ablution)." *(But is it admissible to direct such a person to lead prayers as an Imam? —Compiler).*

RECITAL OF PERSIAN POEM IN SALAT

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3, p. 138.

"Doctor Mir Muhammad Ismail related to me that once in summer, Peer Siraj ul Haq led 'Maghrib' prayers in Masjid 'Mubarak'. The honourable sire, peace be on him, was also a *muqtadi* in this prayer. In the third *'rakat'* after *'rukoo'* instead of the prescribed Arabic hymn سمع الله لمن حمده he recited a Persian poem of honourable sire beginning with the couplet:

اے خدا اے چارہ آزار ما

(Translation: O God, The Assuager of our troubles)

"This humble self submits that although the Persian poem is a high-class salvation commune which is full of spiritualism but the well-known precept is to recite only the *masnoon* invocations in salat". *(Particularly recital of non-Arabic prayers falsifies the 'salat.' —Compiler).*

CARE NOT FOR PRECEPT

Extract from a Speech delivered by Mufti Muhammad Sadiq Qadiani, published in newspaper, *'Al Fazl'*, Qadian, Vol.12, p.77, Jan 17, 1925.

"Once, Maulvi Abdul Karim was leading the prayers. After the second 'rakat' when everybody got up from the sitting posture (قعدہ) to standing position (قیام) at the start of third 'rakat', hazrat

sahib kept sitting unawares in 'At-Tahiyat' (التحیات). When the Maulvi Sahib said 'Takbir' (تکبیر) for going into 'Rukoo' (رکوع), it was then that he realised the matter. Huzoor got up and (straight away) joined in 'Rukoo'.

"After prayers, honourable sire called for Maulvi Noor ud Din and Maulvi Muhammad Ahsan and presented the situation before them, saying that as he had joined straight away in the 'Rukoo' (رکوع) without reciting 'Fateha' (فاتحہ) what was the precept of *'Shariat'* in that eventuality. *(Good God! The Qadiani pseudo-prophet is seeking guidance from his "Ummati"! — Compiler)* Maulvi Muhammad Ahsan pointed out several *'Shariat'* regulations, precepts and possibilities but nothing decisive. *(Compiler: How could he give a ruling because the wrong-doer was no less a person than the 'Sire' himself?)*

Maulvi Abdul Karim, whose final days had taken on 'lover's hues', burst forth: 'No precept, this or that. What sire did is correct'". *(As if the grand sire is above the shariat. —Compiler).*

CLODS OF EARTH AND JAGGERY IN ONE POCKET

From: *Mirza Sahib Key Halat* compiled by Mairaj ud Din Ahmad Qadiani, Appendix to *'Braheen e Ahmadiya'* Vol. 1, p. 67.

"He (Mirza) loves sweets, but he is also suffering from excessive urination since long. In those days sometimes he kept earth clods (handy) in

his pocket and in the same pocket used to put jaggery (گڑ) pieces too". *(It will be rather unfair if this hygienic habit and refined taste is not appreciated. —Compiler).*

MEMORIZING THE QURAN

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3, p. 44.

"Doctor Mir Muhammad Ismail Sahib told me that hazrat 'promised Masih' had not memorized continuous portions of Quran Majeed or its long *Suras.* But he certainly grasped the diverse plurality of Quranic meanings. However, he could not recall most of the Quran in the style of 'hifz' (memorizing).

(Mirza Sahib claims that he is the 'autar' [reincarnated form] of Muhammad-ur-Rasul Allah صلی اللہ علیہ وسلم [Zamima Jihad, p. 4]; that is, just as Ibrahim. علیہ السلام in accordance with his nature, disposition and intrinsic resemblance, had a second birth, two and a half thousand years after his death, in the house of Abdullah, son of Abdul Muttalib, and was called by the name of Muhammad صلی اللہ علیہ وسلم [Tiryaqul Quloob, p. 349], in the same manner Muhammad-ur-Rasul Allah.صلی اللہ علیہ وسلم in consonance with his natural disposition and appearance was reborn in Qadian in the house of Mirza Ghulam Murtaza and was named Mirza Ghulam Ahmad Qadiani. In his first 'janam' (birth) Muhammad-ur-Rasul Allah صلی اللہ علیہ وسلم was 'hafiz' [memorizer] of the Quran, why did he forget the Quran in his 'second janam'? —Compiler).

NO 'QADHA' FOR BROKEN RAMADHAN FASTS

From: *Seerat. ul Mahdi* by Mirza Bashir Ahmad, Vol. 1, p. 51.

"Related to me my mother that hazrat 'promised Masih', did not keep Ramadhan fasts in the year when he had fits and gave propitiatory alms in lieu. The following Ramadhan he started fasting but after eight or nine fasts he had a fit and did not fast during the remaining days. In the next Ramadhan he had barely kept ten or eleven fasts when he underwent fits and again he discontinued fasting for the remaining period. Next year he was in his thirteenth fast when he had a severe fit just before sundown. Consequently he broke his fast and did not fast for the remaining days but paid alms in lieu. *(It is a pity that 'hazrat' had fits particularly in Ramadhan. —Compiler).* Thereafter, he fasted regularly in all the months of Ramadhan. *(But in spite of his having strength for fasting he did not keep 'qadha' fasts in lieu of the unkept fasts of the past. —Compiler).* However, two to three years before his death he could not keep any fast. He compensated for the missed fasts with propitiatory alms.

"This humble self asked mother whether he kept any compensatory fasts in lieu of the missed ones. She replied in the negative and added that he only paid the propitiatory money. This humble self submits that in the beginning when hazrat 'promised Masih' had those attacks of fits and dizziness he was in poor health and had become very weak." *(Especially in Ramadhan! --Compiler).*

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad Vol. 3, p. 131.

"Doctor Mir Muhammad Ismail Sahib told me that once in Ludhiana hazrat 'promised Masih' was fasting in Ramadhan. He had a fit of heart suffocation; his hands and feet became cold. The sun-down was quite close but he broke his fast forthwith." *(Anyway, he had absolved himself from the obligation of keeping compensatory fasts. — Compiler)* .

NO HAJ, NO ZAKAT, NO ETIKAF, NO TASBIH

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3, p. 119.

"Doctor Mir Muhammad Ismail Sahib told me that hazrat 'promised Masih' never performed Haj, never gave Zakat, never sat in Etikaf and never kept a Tasbih and in my presence he refused to eat tropical sand lizard.

"This humble self submits...... he probably sat in 'Etikaf' before his *'mamooriat'* (commissioning). Later on, he did not do Etikaf because of the pen crusade he waged and other engagements, as such godly acts take precedence over 'Etikaf'. "

(But the holy Prophet صلی اللہ علیہ وسلم *never abandoned Etikaf! Compiler).*

"And he did not give Zakat because it never accrued to him". *(In other words he feigned poverty all his life though he retained the title of* رئیس قادیان *("Lord of Qadian") and enjoyed regal splendour. — Compiler).*

REASONS FOR NOT PERFORMING HAJ: KILLING SWINE FIRST PRIORITY

From: *Malfoozat e Ahmadiya,* edited by Manzoor Ilahi Qadiani, Vol. 5 , p.264.

A letter from Maulvi Muhammad Husain Batalvi was read out in the presence of hazrat 'promised Masih' in which he had objected: "Why do you not perform Haj?" In reply, hazrat 'promised Masih' said: "My first priority is to kill swine and break the 'Cross'. At the moment, I am killing swine, — *many of them have died but some hard souls are still alive. Let me be free from this first". *(All his life he killed swine but neither they died nor did Mirza go for Haj.—Compiler).*

REASONS FOR NOT PERFORMING HAJ: BUSY IN JEHAD

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3, p. 119.

"This humble self submits: There were of course some special reasons for not performing

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* *(Compiler: Mirza himself goes out hunting swine but ridicules what has been said in Hadith that hazrat Masih (Peace be upon him) would kill the swine. To wit: in Seerat ul Mahdi, Mirza's son Bashir Ahmad relates as follows):*

"Mian Imam Din Sikhwani told me that hazrat 'promised Masih' used to say that his opponents said that after Masih's arrival, people would go to his house to meet him but his household would inform them that Masih had gone into the woods to kill swine. Hearing that they would be surprised and would say what sort of Masih was that who went out for pig hunting instead of affording guidance to the people. He (Mirza) would then say that arrival of such a man could only please the cobblers, sweepers and vagrants who normally did that work; otherwise, how Muslims could be happy over that, asked Mirza. And then he would laugh heartily till his eyes started watering". *(Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3. p.291-292).

Haj. In the beginning there was no financial arrangement for him because all properties, etc., were, from the outset, in the hands of our grandfather and later on my elder uncle managed them. After that, such circumstances arose that on the one hand he (Mirza) remained preoccupied in Jehad *(probably in the work of abolishing Jehad! — Compiler)* and secondly the passage to Haj was dangerous. However, he did desire to perform Haj." *(It was in Allah's wisdom to deprive him of the favour of Haj so that no sign of 'Masih' may reflect from him and that people should know his claim of 'Messiahship' as false. —Compiler).*

REASONS FOR NOT PERFORMING HAJ: HEJAZ RULER TO BEHEAD MIRZA

From: Newspaper, *Al-Fazl,* Qadian, Dated Sept. 10, 1929.

"Haj did not become obligatory on hazrat sahib because of his poor health. He always remained ill. *(And this was the first measure by the Providence to stop him from performing Haj. —Compiler).* The Ruler of Hejaz was against him because Muslims of India had obtained 'Shariat' decree (Fatwa) from Makkah for his (Mirza's) execution. Therefore the government of Hejaz had turned against him. *(And this was the second measure by the Providence to deprive him from Haj. —Compiler).* He stood the danger of losing his life in going over there. *(Dajjal also will not be able to go to Makkah Mukarramah because of this danger. —Compiler).* Therefore, he (Mirza) followed the order of Quran Sharif which forbids putting life in destruction knowingly. In short the prescribed conditions for Haj performance were not applicable in his case.

For this reason, Haj did not become obligatory on him." *(The upshot of it all was that Almighty Allah did not bestow the "taufeeq" of Haj to Mirza so that not even one sign of Masih may be found in Mirza. —Compiler).*

GETTING MASSAGED BY WOMEN

From: Newspaper, *Al-Hakm,* April 17,1907, p.13.

'Question No. 6: (from Muhammad Husain Sahib Qadiani)

"Why does the pious Hazrat (Mirza Ghulam Ahmad Qadiani) get his legs and arms massaged by unrelated stranger women? "

"Answer: (from Hakim Fazal Din Qadiani) He is an innocent prophet and caress with him is not prohibited; it is rather a source of (obtaining) auspiciousness and blessing." *(No comment! — Compiler).*

LEGS FROZEN LIKE WOOD

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol.3, p.210.

"Doctor Mir Muhammad Ismail told me that one day, hazrat 'Ummul Momineen' Mohtrama Nusrat Jahan Begum (wife of Mirza Ghulam Ahmad) related that there was an old maid-servant of Hazrat Sahib, Musammat Bhanu. She sat down to massage the legs of hazrat sahib when the night

was cold. Since she was pressing from the top of the quilt she did not realise that what she was pressing underneath was the wooden side piece of the cot (of Mirza Sahib) and not the legs of the Sire. After some time he exclaimed (from underneath the quilt), 'Bhanu, it is very cold tonight.'

'Yes Sir, that is why your legs are frozen today like wood.'

"This humble self submits that hazrat sahib, by turning her attention to the cold weather, meant to remind her of her poor sensitivity due to extreme coldness."

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol.3, p.15.

"This humble self submits that the Holy Prophet صلى الله عليه وسلم as per Hadith did not touch womenfolk at the time of 'Bait' بیعت Quran Sharif states that a woman should not display her embellishments to a stranger or unrelated person غیرمحرم This prohibition includes touching by hand because womanly embellishments can be known by coming into contact with the body." *(However it was legitimate for Mirza sahib to get his body pressed by young unrelated women in seclusion! —Compiler).*

SEMI-MAD WOMAN

From: *Zikr-e-Habib* by Mufti Muhammad Sadiq, p.38.

"Inside the house of hazrat 'promised Masih' lived a maid-servant who was half-mad. *(And*

rendered services madly. —Compiler) What did she do one day? There was a water outlet in a corner of the room where Hazrat did his reading and writing work. Nearby were pitchers of water. She took off her clothes and started taking bath naked *(because the woman had no inhibition with Mirza sahib. —Compiler).* Hazrat Sahib remained engrossed in his writing work and never cared for what she did." *(One pays little attention to people with whom one is free all the time. It could not be discerned as to who leaked out the hidden secret of the half-mad woman. —Compiler).*

WOMEN KEPT NIGHT VIGILS ON MIRZA

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3, p.213.

"This has been related to me by Mai Rasool Bibi Sahiba, widow of Late Hafiz Hamid Ali, through Maulvi Abdur Rahman Sahib Jut, Moulvi Fazil, that there was a time when she herself and wife of Babu Shah Din kept night vigil on hazrat 'promised Masih'. Hazrat Sahib had told them that if he happened to talk in sleep then they should wake him up. Once, some words came out of his mouth and she (Mai Rasool) awoke him. It was 12 o'clock, midnight. Generally, in those days, Mai Fajjo, Munshiani, wife of Munshi Muhammad Din of Gujranwala and wife of Babu Shah Din kept night vigil.

"This humble self states that Mai Rasool Bibi Sahiba is my foster mother. *(And what was her relationship with Mirza Sahib? —Compiler).* She is the widow of Late Hafiz Hamid Ali who served hazrat 'promised Masih' for a long time. Maulvi

Abdur Rahman is his (Hafiz Hamid Ali's) son-in-law".

YOUNG WOMAN HUGGED MIRZA IN DREAM: "YA ALLAH, MAY SHE COME!"

From: *Tazkira, p.197; Majmooa e Ilhamat wa Makashifat e Mirza Ghulam Ahmad Qadiani* by Mirza Ghulam Ahmad Qadiani.

"July 25, 1892, Zilhij 20, 1309 Hijri, Monday, at 4.30 early morning, I saw a dream as follows:

"There is a mansion in which my wife, mother of Mahmud, and another woman are sitting. I filled water in a white water-bag and poured it out into my pitcher. As I finished pouring, that other woman, who was wearing pleasant red coloured dress suddenly came near me.

"What I see is a woman, young in years, clad in red gossamer from head to foot. It comes to my mind that this is the same woman about whom I had advertised, *(i.e. Muhammadi Begum!-Compiler),* but her face seemed to be that of my wife. Either she muttered or said so in her heart: 'I have come'. I said: Ya Allah, may she come! Then that woman hugged me in arms. On my embracement with her I instantly woke up. Thus, praise be to Allah for this! *(... that, if not in waking, albeit in dream, the good luck of hugging the celestial bride was achieved. Woe betide! This dream could never be realized. —Compiler).*

"Three to four days earlier, I had dreamed

that Roshan Bibi had come and stood in the door of my verandah while I was sitting inside. I said: Come, Roshan Bibi, come inside." *(Alas! That 'Roshan Bibi' never came inside Mirza's house. — Compiler).*

WOMAN APPEARS IN PRESCIENT HALLUCINATION

From: *Tazkira p. 610: Majmooa e Ilhamat wa Makashifat e Mirza Ghulam Ahmad Qadiani,* by Mirza Ghulam Ahmad Qadiani.

"A few days ago, I was shown a woman in course of a prescient hallucination. Then Revelation came: ... For this woman and her husband is death." *(i.e., Grapes are sour; hence death for Muhammadi Begam and Mirza's rival-in-love who was Muhammadi's husband. Compiler)*

MUHAMMADI BEGUM SEEN NAKED: MIRZA'S DREAM

From: *Tazkira, pp. 198-199, Majmooa e Ilhamat wa Makashifat e Mirza Ghulam Ahmad Qadiani* by Mirza Ghulam Ahmad Qadiani

"August 14, 1892, 20th Muharram 1309 A.H. Today I saw a dream that Muhammadi Begum, for whom a prediction has already been made, is sitting outside on a burial ground along with some people. She is naked from top to bottom and has a very ugly look. Three times I told her that the interpretation of her 'head-shaving' is that her husband will die. *(Alas! This gladdening interpretation did not prove true! – Compiler).* Then I stretched out my both hands on her head ...

The same night Mahmud's mother dreamed that Muhammadi Begum has been married to me and that there is a paper in her hand on which one thousand rupees is written as dower and then sweets are sent for and she is standing beside me in a dream." *("No harm! Even dreaming a fortune which evaded in waking is a great blessing. — Compiler).*

DREAMS: BRAIN FORMATIONS

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3, p. 116.

"This humble self submits that the matter of dreams is very delicate. Some dreams are the result of a man's brain formations. People generally do not understand their reality." *(Accordingly, Mirza sahib probably dreamed of Muhammadi Begum on account of such brain formation. —Compiler).*

PROSTITUTE'S EARNINGS ALRIGHT, FATWA OF MIRZA

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 1, p. 261.

"Mian Abdulla Sahib Sanori related to me that once a man from Ambala asked for a 'Fatwa' (Shariat Decree) from Hazrat Sahib that his sister was a prostitute and had made a lot of money by this profession. When she died he inherited a legacy from it. Later Allah blessed him with penitence and reformation. He wanted to know what he should do with that money? *(The questioner's name was Allah Diya. He was a pimp, though he renounced later on. —Compiler).*

"Hazrat Sahib replied that in his opinion such money under those circumstances could be spent in the service of Islam. "

(Mirza represented the "soul" of Islam; hence who could be a more suitable recipient of the money than Mirza Sahib himself? Consequently Mirza sahib got this money, earned through wages for adultery. And when Maulana Muhammad Husain Batalvi in his magazine, Ishaat us Sunnah, Vol. 15, No. 1, taunted that 'hazrat' gulped down even the earnings of prostitutes, then Mirza saheb replied in his Aina-e-Kamalat, page 601, that that was the property of Allah the Exalted and Allah the Exalted let him get it. Far be the evil eye! In Mirza sahib's 'shariat' even the 'haram' (illegitimate) becomes 'halal' (legitimate) in his hands. — Compiler).

LUMINARIES OF QADIANI KHILAFAT

The above writings related to Mirza Ghulam Ahmad Qadiani. Now a few writings are reproduced relating to Mirza Mahmud Ahmad so that one may know that the entire family is full of luminaries.

TEN STROKES OF SHOES ON THE HEAD AS PUNISHMENT FOR GIRL'S RAPE

Ehsan Ali Vs. Muhammad Ismail:
Court of Addl. District Magistrate, Amritsar.
Libel Law-suit No. 86/2 filed on 17th July 1935.

CHARACTERS OF THE CASE

1. Mian Mahmud Ahmad, Khalifa Qadian, known as Mirza Sahib Qadian.
2. Aziza Begum, wife of Mian Mahmud Ahmad.
3. Abu Bakr Siddiq, Father of Aziza Begum and Musammat Salma, and Father-in-law of Mian Mahmud Ahmad.
4. Musammat Salma, daughter of Abu Bakr Siddiq and sister-in-law of Mian Mahmud Ahmad .
5. Ehsan Ali, Shopkeeper of medicines at Qadian.

COURT STATEMENT OF MUSAMMAT SALMA

"My father's name is Abu Bakr Siddiq. He is father-in-law of Mian Mahmud Ahmad Khalifa, the Mirza Sahib, Qadian. I too lived in Mirza Sahib Qadian's house for five years. I know plaintiff Ehsan Ali. Four years ago, I went to Ehsan Ali's shop to bring medicine for Mirza Mahmud's son. I had gone to his shop with the prescription. At first, Ehsan Ali started poking fun at me and then asked me to go into the room of the patients. In that other room he forced me to lie down and tried to rape me. People gathered on my making noise and had the door opened. They rebuked and reproached him. Ehsan Ali had started ravishing me. I went back to the house and complained to Aziza Begum. At that time Mirza (Mahmud Khalifa) was there and I was living with Aziza Begum. Mirza Mahmud Khalifa called in Ehsan Ali and censured him and ordered him to get out of Qadian. Ehsan Ali begged for pardon. Mirza Khalifa Mahmud ordered that Ehsan Ali could be pardoned and stay on in Qadian only if he agreed to have ten strokes of shoes rapped

on his head. Ehsan Ali agreed and I applied ten strokes of shoes over his head. I had done this shoe-beating in the presence of Mirza (Mahmud Ahmad Khalifa) ... When I rapped Ehsan Ali with shoes, three to four persons had collected over there. In those days I used to go about without Pardah..... After that I went away to the market for shopping."

(Reproduced from *Qadiani Mazhab* by Professor Muhammad Ilyas Barni, Fifth edition, p. 824.)

SPECIAL INTEREST OF MIRZA MAHMUD TO SEE NAKED EUROPEAN SOCIETY

From: Statement of Mirza Mahmud, published in *Al-Fazl*, January 28, 1924, quoted in *Kamalat-e-Mahmudia*, by Muhammad Mazhar-uddin Multani, p.80.

"When I went abroad, I was particularly interested to see the sinful aspect of European society. During my stay in England I got no such opportunity. On our way back, in France, I asked Chowdhry Zafarullah Khan, who was travelling with me, to show me places where I could see the European society naked. He himself was hardly acquainted with France. However, he took me to an opera the name of which I don't remember now. Chowdhry Sahib told me that that was the place where I could have an idea of the European society. My eyesight is poor and therefore I could not see things clearly in the distance. However, after some time I discerned as if hundreds of women were sitting there. I asked Chowdhry Sahib whether they were naked? He answered in the negative and added that they were wearing dresses but despite

that they were naked." *(And to see this spectacle was the very object of his eagerness. —Compiler).*

EXEMPTION FOR MIRZA'S SONS FROM 'PARDAH'

From: Newspaper, *Al Hakm*, April 17, 1907, p.13.

"Seventh Question (from Muhammad Husain Qadiani):

"Why do the sons of Hazrat Sahib (Mirza Ghulam Ahmad) freely go inside where unrelated women are also present? Should women not observe necessary Pardah with them?

"Answer: (from Hakim Fazal Din of Qadian).

"Necessity of Pardah is recognised only when there exists a likely possibility of adultery. Allah, the Exalted, has exempted pardah where likelihood of its occurrence is less. For this very reason, prophets and pious men are exempted from Pardah. Hence there is no objection (for women) if they don't observe Pardah with Hazrat's venerable sons who are pious men by the grace of Allah."

"SAINTS COMMIT ADULTERY!"

From: Sermon delivered by Mian Mahmud Ahmad, published in Newspaper, *Al Fazl* , August 31, 1938, p. 6.

"In his Friday sermon Mirza Mahmud read

out a letter from a Lahori Mirzai. Its contents were as follows:

"Hazrat 'promised Masih' (Mirza Ghulam Ahmad) was a saint, i.e., Allah's friend; and saints do commit adultery occasionally. Therefore if he (Mirza Ghulam Ahmad) committed adultery now and then, what is the harm in that?

"Further he has written:

"We have no objection against hazrat 'promised Masih' because he committed adultery only at times. We have objection against the present Khalifa (Mirza Mahmud Ahmad) because he indulges in adulterous intercourse all the time."

After reading out the letter Mirza Mahmud makes the following comment:

"From this objection it appears that this person is of 'Paighami' creed because our belief regarding the 'promised Masih' is that he was Allah's prophet but the 'Paighamis' (the Lahori Party) don't believe in this. They consider him only to be a saint."

EXPERT EVIDENCE

From: An article by Dr. Mir Muhammad Ismail, published in Newspaper *Al Fazl* Dated July 10, 1937, *Kamalate Mahmudia,* op. cit., p. 74.

"One great accusation against Khalifa (Mirza Mahmud Ahmad, Khalifa Qadian) is that he is voluptuous. I am a doctor and I know that those who excessively indulge in sex, even for a short

period, become what is called in English a 'wreck'. The brain of such a person becomes useless, his wits set at nought; he cannot even make appropriate physical movements. In short, all his propensities lie asunder. One look at him from head to foot betrays that he has ruined himself by sex excessiveness. For this reason they say:

"Fornication uproots man from his foundation."

EVIDENCE PROVED

From: Own Words of Khalifa Mahmud Ahmad: *Kamalat-e-Mahmudia,* op. cit. p. 75.

"Doctors thought that my mental state would recuperate in a few weeks. Whatever be the improvement, the recovery speed is not fast enough. Supported by men I can barely take a few steps and that too with difficulty. My brain and tongue are in a state that I cannot speak out in sermon even for a short duration and therefore doctors have completely stopped me from undertaking any work which may cause me mental strain."

LAMENT OF A DEAR DISCIPLE

From: *Kamalat e Mahmudia,* op. cit., pp. 98 to 116.

Compiler's Note:

Below are some startling extracts from a letter addressed to Khalifa Qadian Mian Mahmud Ahmad by one of his disciples. The letter was later published for the benefit of people. It was in 1927

that Mirza Mahmud ravished the chastity of Sakeena and Zahid and episodes regarding them spread into streets and lanes of towns. Newspapers' income increased manifold. People read them ravenously. Courts echoed with their accounts. Still the Khalifa's over-credulous disciple, Shaikh Abdur Rahman Misri, would not give any credence to them. The 'Piety' of his 'Peer', Mirza Mahmud opened his eyes only when the onslaught of the Tartar struck Shaikh's own house and his household lay ruined. It was then that he saw into the 'sainthood' of his spiritual master. But too late. The damage had been done. The marauder had looted what he desired. Despite this catastrophe, the faithful disciple shunned betraying the secret in public. He tried to hush hush the scandal by writing a private letter to Khalifa Qadian but to no avail. The secrecy could not be kept and the cat came out of the bag. Here are extracts from one of his earlier published letters to which suitable headings have been provided. The complete letter may be seen in Kamalat-e-Mahmudia and Shafiq Mirza's Shahre Sadoom.

Plain Speaking:

"In the name of Allah, the Most Compassionate and the Most Merciful.

"Praise to Him and His Blessings upon the bountiful Prophet

"Our Master!

"Assalamo-Alaikum and Allah's Mercy and Blessings!

"I am writing below the following few words,

simply as a well-wisher of yours and of your family. Since long I wanted to have a straight talk with you but in-between certain matters had necessarily to be drawn in, which you know well would have put you to great shame and in consequence of which you could not face me. *(This was Shaikh Sahib's vain notion, otherwise Mirza Mahmud Sahib did not believe in getting ashamed. —Compiler).*

Cover of Piety:

"If I had quickly given vent to my feelings, moved by your provocation and had published straightaway my earlier letter based on truth, and thus shown your real face to the world after lifting the veil of piety with which you have covered it then I abhor what would have been your doom. *(Actually doom would have befallen upon those who got this statement published; they would have been beaten and expelled from Qadian. Later Shaikh Sahib himself met this very fate. —Compiler).*

Most Immoral of the Immoral:

"For the sole reason that you will feel embarrassed to face me I have been shunning to meet you. It is surprising that whereas I have so much regard for our old association that I hesitate to speak to you about your lustful acts in your face; you, on the other hand, do not possess even that much of consideration which is present ordinarily even in an immoral person. I have heard that even the most immoral of the immoral men does not lay hands on children of his friends. Alas! you did not have even that consideration. You try to ravish the honour of children of your loyal friends, who are your allies and always ready to put their life at

stake for your individual honour and for the honour of your family.

(Let honour, self-respect and conscience also be sacrificed; what is the worth of the sincerity which cannot stand such 'ordinary sacrifices'! — Compiler).

Height of Lechery:

"I see that you have taken your sex indulgence to extremes. You would cunningly call near you the girl you want, get hold of her and then tear up her chastity. On the one hand you would take undue advantage of a maiden's natural modesty (and quiet submission), on the other, you would threaten her (after your act, saying to her) 'if you told anybody about this nobody will listen to you because all people would say you are mad and hypocrite. No one will believe anything against me'. If any girl with pluck did speak out then her parent or husband was put off by different excuses."

Net for Boys and Girls:

"When the notoriety of the net which you have spread to catch boys and girls through your men and women agents is revealed then people will realise how their families have been plundered. Families which are loyal to you and who take pride in cultivating contacts with you and your family will repent ruefully." *(Provided their wits and sensibility too have not been 'sacrificed' for the Khalifa Qadian. —Compiler)*

Revenge, Retaliation, Reprisal:

"On the other hand you go all out to trample

down those persons who come to know of your lewd acts, or if they happen to speak out about your sex indulgence before someone and you come to know of it. Compassion on such occasions never reaches near you anywhere. With a heart, harder than stone, you fall on him. When you mete out punishment, reformative aspect is taboo and reprisal is conspicuous. Here take the example of Sakeena, wife of Mirza Abdul Haq, *(who had complained of Khalifa's carnal clutches in 1927).* How much is she oppressed by you! The truth of what she said has now been fully proved. Still that poor soul, despite her truthfulness, is living a life worse than that of a prisoner. Her health has broken down."

Mirza Mahmud's Qadiani Trickery:

"You have contrived this strategy that you don't let people meet each other and have terrified them by the cry: 'Beware of hypocrites, beware of hypocrites'. You have contrived to make everybody suspicious of the other. Everyone is now afraid lest the other fellow should report against him resulting in a fatwa (decree) declaring him expelled from the (Qadiani) Jamaat on account of his alleged hypocrisy. You have resorted to this strategy so that your lewdness may not be known to people but...

May Be:

"Whatever I have written about your immorality, one thing is there which goes on pricking my heart and I feel it is necessary to mention it; viz., probably what we call adultery you don't consider that adultery at all. If so, please let

me know it and be good enough to make me understand (your permissiveness). Once I have understood it I shall withdraw.

Prayers without bath after sex act:

"Here I should add one more point that I cannot offer prayers behind you because it has come to my knowledge through different sources that you sometimes come to lead prayers in unbathed sex-polluted condition."

ECHO IN THE COURT ROOM: ADULTERY CLUB

From: *Kamalat-e-Mahmudia*, op. cit. p. 122.

Compiler's Note:

Shaikh Abdur Rahman Misri complained about Mirza Mahmud Ahmad's immorality in 1937. Consequently he was out of Qadiani Jamaat, either expelled or he made a voluntary exit. Anyhow, he battled with Mirza Mahmud and the matter went beyond posters and newspapers into the Courts. The court statement preferred on oath by Shaikh Abdur Rahman Misri is reproduced below. The Lahore High Court included it in its judgement dated September 23, 1938:

The Affidavit in Lahore High Court:

"The present Khalifa, Mirza Mahmud Ahmad, is extremely immoral. He hunts women under the

guise of sainthood. For this purpose, he has employed some men and women as his agents. Through them he gets hold of innocent girls and boys. He has formed a society in which men and women are admitted and they commit adultery in this society." (Mumtaz Ahmad Farooqi, *Fateh Haq*, p. 41).



And verily he (Jesus) shall be a sign of the Hour(of Judgment), so doubt not in it.

(Quran, Al-Zukhruf, 43:61)

IDENTIFICATION OF TRUE MASIH OF LAST ERA

A subject for the thoughtful
&
A treatise for the fair-minded

by
Maulana Muhammad Yusuf Ludhianvi

Translated by
K.M. SALIM

Edited by
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بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

FOREWORD

Allah's Prophet Muhammad صلى الله عليه وسلم has informed that some major signs shall precede the occurrence of the Resurrection Day. Among them are: Appearance of Hazrat Mahdi, عليه الرضوان emerging of Dajjal, the one-eyed impostor, and descending of Hazrat Masih Isa Bin Mariam عليه السلام in this world. This Tradition has been received as a *Mutawatir Hadith*.

Many insolent adventurists sprang up in the past, claiming to be Mahdi or Masih but their claims paled down on the touchstone of truth and facts. However, their protagonists in some numbers are still alive. Taking his cue from these liars, Mirza Ghulam Ahmad of Qadian (India) followed in their footsteps in the nineteenth century A.D. Moving step by step, he claimed to be a revivalist (Mujaddid) in 1884, Masih in 1891 and finally a prophet (Nabi) in 1901. In this manner, one more name was added in the list of those who claimed to be Masih, Mahdi and Nabi.

In Rajab, 1399, A.H., I wrote a pamphlet which was in reply to a letter, a Qadiani had sent

me. In this I enumerated some holy utterances of the holy Prophet صلی اللہ علیہ وسلم in this regard. These were but the same as Mirza Ghulam Ahmad had himself earlier acknowledged. Mirza admitted that these special signs must precede before Masih comes forth in the world. Despite what he had admitted, he came out later with the claim that he himself was Mahdi and Masih knowing well that he was telling lies and making false claims.

My pamphlet, which is now before you titled as *Shinakht,* (Identification), has been published several times in the past but here is its revised edition.

May Allah, the Exalted, grant it approbation and turn it into an instrument for guiding the misguided ones.

Muhammad Yusuf Ludhianvi
Rajab 14, 1410, A.H.

IDENTIFICATION SIGNS OF HAZRAT MASIH

A Qadiani gentleman once wrote me a piece of advice. He told me:

> 'You have made lots of plans and schemes for the destruction and ruin of Mirza Ghulam Ahmad. You have shown all possible hostility to his God and Prophet. Now, come, be kind to yourself for God's sake. If you can't reform your own self, at least don't invite God's displeasure to hit you because you are misguiding people and carrying them away from what is true."

My answer was: "Indeed, indeed, I value your advice. Mirza Ghulam Ahmad, if really a Masih and a Mahdi, my denial of him amounts to my denying Allah. I stand exposed, inviting His displeasure because I am misguiding people. But same to you, my brother-in-humanity, if it happens the other way round, that is, if Mirza Ghulam Ahmad turns out to be a cheat".

While analysing the contents of your letter I saw that you quoted one statement of the holy

Prophet صلی اللہ علیہ وسلم. You wrote that he said: "When Masih and Mahdi appear, convey to them my salaam." Now, I ask you: Along with this message, the Prophet صلی اللہ علیہ وسلم must have also told the Ummah how to recognise and identify Masih, because unless he is recognised how would the Ummah convey to him the Prophet's message of salaam. Also, when we should expect Masih to come; how long he will stay; what about his physical looks, his dress; where he will go; what he will do; when and where he will die; and so on. Yes, for your information, all necessary signs and details about these matters have been bequeathed to the Ummah in the exalted Traditions of the holy Prophet صلی اللہ علیہ وسلم

Let's analyse these signs one by one. Let's see, whether Mirza fits into them. If he does, OK, take him on as Masih and call others to do the same, but if he does not, then, I shall take you for a ride and tell everybody that Mirza Ghulam Ahmad was an ultra-hoax. I wouldn't stop at that. I would also say that chicanery has degrees; Syed Muhammad Jaunpuri (U.P., India), Mulla Muhammad Attoki (Punjab) and Ali Muhammad Baab (Iran) were hoaxes in the comparative degree but Mirza was in the superlative degree! After my analysis if you still persisted in calling him a 'Masih', then, I am afraid, a vulture with sleepy eyelids is a phoenix for you.

Therefore, it is a duty, yours, mine and that of everybody to focus Mirza into the light of those identification signs the holy Ahadith specify. If Mirza's parameter blurs, be honest to reject him. Take up my gauntlet since it's you who have stirred up the hornets' peace. I proceed with Allah's guidance:

1. Times of Hazrat Masih's Arrival

When will Hazrat Masih عليه السلام come is obviously the foremost question. For an answer to it, I quote your grand-sire Mirza Ghulam Ahmad himself from his book *Haqiqat-ul Wahi* p.193:

"پہلا نشان: قال رسول اللہ صلی اللہ علیہ وسلم ان اللہ یبعث لہذہ الامۃ علی راس کل مائۃ من یجدد لہا دینہا۔

(ابو داؤد)

یعنی خدا ہر ایک صدی کے سر پر اس امت کے لئے ایک شخص کو مبعوث فرمائے گا جو اس کے لئے دین کو تازہ کرے گا......

اور یہ بھی اہل سنت کے درمیان متفق علیہ امر ہے کہ آخری مجدد اس امت کا مسیح موعود ہے جو آخری زمانہ میں ظاہر ہو گا۔ اب تنقیح طلب یہ امر ہے کہ یہ آخری زمانہ ہے یا نہیں؟ یہود و نصاریٰ دونوں قومیں اس پر اتفاق رکھتی ہیں کہ یہ آخری زمانہ ہے۔ اگر چاہو تو پوچھ لو۔" (حقیقۃ الوحی ص ۱۹۳)

Translation: First sign: "Said Allah's Prophet صلی اللہ علیہ وسلم Allah will raise for this at the head of each century, one person who will revive Deen for it. *(Abu-Dawood)*. And this is also unanimously agreed among Ahle-Sunnat that the last revivalist of this Ummah is the promised Masih who will appear in the last era. Now this should be enquired into whether this era is the last one or not? Jews and Christians, both the nations agree, that this is the last era. Ask them, if you like".

(*Haqiqat ul Wahi*, p.193)

Mirza in the above statement has tacitly alluded to himself as Masih.

Mirza check-mated in the light of his above statement

**Major premises: as established by Mirza himself:*

(a) Saying of the holy Prophet صلی اللہ علیہ وسلم that one revivalist will head every century.
(b) Unanimous agreement among Ahle-Sunnat that Masih will be the last revivalist of the last era.
(c) Jews and Christians agree that Mirza's period is the last era.

** Minor premises: also established by Mirza*

(a) Fourteenth century is the last century.
(b) In it will come the last revivalist.
(c) The last revivalist will be Masih.

**Proof*

(a) Fourteenth century is finished.
(b) Fifteenth century has started.
(c) New revivalist will come in fifteenth century.

**Q.E.D.*

(a) Mirza is not the last revivalist.
(b) Mirza is not Masih.
(c) Mirza is an arch-hoax.

I expect my Qadiani well-wisher to understand this much of geometry at least! If honest, let him give a straight verdict:

That Mirza is just Mirza
Neither Masih nor Mahdi,
But only a Masquerade
Patriarch of progeny
Of the gullible and the cunning.

2. Duration of Masih's stay on earth

Second question is how long Masih will live in this world. The Ahadith say forty years. Mirza Mahmud Ahmad acknowledged it *(Haqiqat un Nubuwwah p.192)*. His father, Mirza Ghulam Ahmad, had already declared likewise. He rather claimed to have had a revelation to the effect that he would preach for forty years. In his *Nishan-e-Aasmani* on p.13 his poetic vein throbbed when he quoted Shah Niamat Ullah Wali and conveniently fitted the contents of his couplet upon himself.

"تا چہل سال اے برادر من — دور آں شہسواری بینم

Translation: "Till forty years O brother mine, era of that cavalier, I see". (Mirza calling himself a cavalier)

Mirza further writes:

"یعنی اس روز سے جو وہ امام ملہم ہو کر اپنے تئیں ظاہر کرے گا، چالیس برس تک زندگی کرے گا، اب واضح رہے کہ یہ عاجز اپنی عمر کے چالیسویں برس میں دعوت حق کے لئے بالہام خاص مامور کیا گیا اور بشارت دی گئی کہ اسی ۸۰ برس تک یا اس کے قریب تیری عمر ہے، سو اس الہام سے چالیس برس تک دعوت ثابت ہوتی ہے۔ جن میں سے دس برس کامل گزر بھی گئے۔" (ر ۱۴ ص خ جلد ۴ ص ۳۷۴)

Translation: "From that day, the Imam will reveal himself, as one who is divinely inspired; he will have a life of forty years thereafter. Now let it be clear that this humble has been commissioned for preaching the truth by special revelation in fortieth year of his life and has been given a good news that 'thy age is up to

80 years or thereabouts'. Therefore, by this revelation my preaching commission is proved up to 40 years, out of which full 10 years have already passed".

It is evident from Mirza's above statement that he means to say that Hazrat Masih عليه السلام will live for forty years on his second coming to the world. Claiming Messiahship in 1891, Mirza died on May 26, 1908; living 17 1/2 years as a self-proclaimed Masih in the world. If we also include that period when he claimed only to be a Mujaddid and not Masih, even then till June 1892 (the year of publication of *Nishan-e-Aasmani)* the period of "full ten years" will be further added. In other words his claim of Messiahship started in 1882 and by 1908 his living period would be 26 years. Hence even then Mirza did not fulfil the Prophetic saying (viz. Masih will stay in the world for forty years) and his claim of Messiahship did not prove true. Consequently, I ask, did Mirza complete his 40 years of preaching since "that humble had been commissioned"? No, never. Yet another proof of his lies!

Lies mounting upon lies
A veritable mountain of lies.

Ironically someone told me: Mirza was going to die in 1922 but look at Hazrat Izraeel عليه السلام who started his count-down in 1908; good that he was packed up earlier and was released from his melancholic hyster-mania. Had not the world seen of him, heard of him, enough!

3. Details relating to Hazrat Masih's personality

(a) Marriage and Children

According to *Mishkat Shareef* (p.480) Hazrat Masih عليه السلام on coming down to the world will marry and have children.

Mirza admits this in juxtaposition and support of his own "celestial" marriage. He writes:

> "Allah's Prophet صلى الله عليه وسلم has already foretold in support of this prediction (i.e. Muhammadi Begum's marriage with Mirza 'in the sky') that the promised Masih will take a wife* and will be father of children. Now, to mention wife and children is obviously a normal occurrence because everyone marries and has children; so no excellence in that. But (a particular mention of) taking a wife and having children means some special wife and some special children. In this respect a prediction of this humble self is already there. In other words, it appears the Prophet صلى الله عليه وسلم is giving a reply to the doubts of the black-hearted unbelievers that these events will certainly occur!"

(Appendix Anjam-e-Atham, p.53).

A person who does not believe in the fulfilment of Prophetic utterances is no doubt black-hearted.

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* *Syedna Isa* عليه السلام *had not married in his first life and had no wife or children. Therefore the holy Prophet said that when he would come the second time then he will marry as well as have children.*

Mirza had written this in 1896. By that time, he had married twice and he had children from both wives. But no excellence in that, he said. The marriage to be excellent had to be in the nature of a token from Allah. But neither the "special marriage" nor "special children" were in Mirza's luck. Thus, he failed to match the criteria of identification which the Prophet..صلی اللہ علیہ وسلم has established for Hazrat Masih علیہ السلام. This is another point which proves that Mirza was not Masih.

(b) Haj and Pilgrimage

In course of fixing an account of the events from the life of Hazrat Masih, علیہ السلام the Prophet of Allah صلی اللہ علیہ وسلم spoke very specifically about the performance of Haj and Umra by hazrat Masih علیہ السلام and also about conveying his salaam to the holy Prophet صلی اللہ علیہ وسلم when he (i.e. Masih علیہ السلام) would present himself at the holy mausoleum in Madina Munawwara. *(Mustadrak Hakim,* Vol. 2, p.595). Mirza himself had acknowledged that it would happen. Consequently according to his *Ayyam-e-Sulh* p.168, once, when he was asked as to why he did not perform Haj by then, he replied:

> "Our Haj will be at the time when Dajjal having forsaken his infidelity and deception would perform Baitullah's *tawaf,* because, according to *Hadith Sahih,* same would be the time for the promised Masih to perform Haj".

At another place, it is reported in Mirza's *Malfoozat* (Record of conversations):

"Letter of Maulvi Muhammad Husain Batalvi was read out in the esteemed presence of hazrat promised Masih, wherein objection was raised as to why he did not perform Haj. In reply, the promised Masih said: "My first assignment is killing of swine* and breaking of the 'cross'. I am still killing swine; many swine have died but many hard cores are still left. Let there be some respite and disengagement!"

(*Malfoozat-e-Ahmadiya, Part Five, p.264, compiled by Manzoor Ilahi*).

The world knows that Mirza was denied the good fortune of performing Haj and pilgrimage to the Prophet's mausoleum till at last he breathed away into thin air. This proves again that he was not the promised Masih and did not match the token set up by the Prophet صلی اللہ علیہ وسلم

(c) Death and Burial

Allah's Prophet صلی اللہ علیہ وسلم said that Hazrat Masih علیہ السلام would die after completing the duration he was destined to pass in the world and

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**Mirza himself goes out hunting swine but ridicules what has been said in Hadith that hazrat Masih (Peace be upon him) would kill the swine. To wit: in Seerat ul Mahdi, Mirza's son Bashir Ahmad relates as follows :*

"Mian Imam Din Sikhwani told me that hazrat promised Masih used to say that his opponents said that after Masih's arrival, people would go to his house to meet him but his household would inform them that Masih had gone into the woods to kill swine. Hearing that they would be surprised and would say what sort of Masih was that who went out for pig hunting instead of affording guidance to the people. He (Mirza) would then say that arrival of such a man could only please the cobblers, sweepers and vagrants who normally did that work; otherwise, how Muslims could be happy over that, asked Mirza. And then he would laugh heartily till his eyes started watering." (*Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol.3. p.291-292).

that Muslims would offer his funeral prayers and bury him in the holy mausoleum by the side of Hazrat Abu Bakr and Hazrat Umar رضی اللہ عنہما *(Mishkat, p.480)*

Admitting this statement of the Prophet صلی اللہ علیہ وسلم... Mirza writes in his book, *Kashti-e-Nooh, p.15:*

> "The Prophet صلی اللہ علیہ وسلم says 'the promised Masih will be buried in my grave,' that is to say he (Masih) is the same as I!"

At another place, in *Izala-e-Auham* he writes on page 470:

> "Possibly there may come some resembler of Masih who may be buried near the mausoleum of the Prophet" صلی اللہ علیہ وسلم

The whole world knows that Mirza never had a chance to breathe in the air of Madinah. He lies buried in Qadian. Hence he could not be deemed the promised Masih.

4. Hazrat Masih علیہ السلام will descend from the sky

That Masih علیہ السلام for whom the Prophet صلی اللہ علیہ وسلم desired his salaam to be conveyed will be the one who would descend from the sky. In his book, *Izala-e-Auham* on page 81, Mirza himself confirmed this indication given by the Prophet صلی اللہ علیہ وسلم as follows:

> "For instance this word is there in the Hadith of Sahih Muslim that when Hazrat

Masih will descend from the sky, his dress will be of yellow colour!"

Now, who does not know that Mirza came out from the womb of Chiragh Bibi? Is a woman's womb called 'sky'. Can you still say Mirza was Masih?

5. Details of deeds of Hazrat Masih

The holy Prophet صلی اللہ علیہ وسلم has given the details of the deeds which shall be accomplished by Hazrat Masih; for instance, Hadith of *Sahih Bukhari* says:

> "I swear by Him in Whose hands is my life that soon there will descend among you Hazrat Isa Ibn-e-Mariam as a just authority; so (he) will break the 'cross', kill swine and discontinue war!"

(Sahih Bukhari, Vol. 1, p. 490).

This noble Hadith mentions several deeds which Hazrat Masih will perform after his descent. Before going into those, let's evaluate the significance of the Oath which was taken here by the Prophet صلی اللہ علیہ وسلم First of all you should understand what does an oath signify. An oath, as ever, is pronounced on those occasions where, either the assertion appears doubtful, or some element of astonishment exists or where the assertion admits no incongruity. Absolute credence in the veracity of a statement is the *sine qua non* of an oath. Mirza agrees to this and in his book *Hamamat ul Bushra* on page 14 he says:

"An oath vouches that the news must go along with its prima-facie; there is no interpretation in it and no exclusion".

(a) Who is Masih عليه السلام

The Prophet صلى الله عليه وسلم testified that:

(i) *Name of the coming Masih shall be Isa:* But Mirza's name was not Isa. It was Ghulam Ahmad. Imagine the difference between Isa and Ghulam Ahmad? Any connection between the two?

(ii) *Name of Masih's mother is Mariam Siddiqa:* But the name of Mirza's mother was Chiragh Bibi.

(iii) *Masih عليه السلام shall descend from the sky:* But Mirza did not descend from the sky.

The Prophet صلى الله عليه وسلم pronounced the above three signs on oath and Mirza admitted them all. To quote him again: "An oath vouches that the news goes along with its prima-facie; there is no interpretation in it and no exclusion." Therefore, judge for yourself the act of that man who takes the liberty of circumventing the oath of the Prophet صلى الله عليه وسلم Would he be considered to have faith in the Prophet? صلى الله عليه وسلم Certainly not!

(b) Masih عليه السلام will be a Just Authority

The Prophet صلى الله عليه وسلم also pronounced on oath that Masih عليه السلام will come in the capacity of a ruler who is just and will perform Khilafat duties and would be a sovereign over the entire Millat-e-Islamia. On the other hand, we find Mirza begged to remain the most obedient servant of Queen

Victoria of England. For generations Mirza was a faithful subject of the British Indian rulers and felt honoured when his ancestors were given a chair to sit on in the British Darbar held in Delhi. He took pride to be in the serfdom of British rulers. A toady of the British imperialists, he fawned on the British Queen, owed fealty to her Lords in India and worst of all he played a spy against the Muslims and his countrymen.

More so, Mirza was never a ruler of any description anywhere; far from it. He did not exercise any authority over any village of India even. At best, he served as a Munshi in District Court, Sialkot. The truth, therefore, is that no mark of identification spelled out by the holy Prophet صلی اللہ علیہ وسلم fits on him and Mirza admits his low profile in his book, *Izala-e-Auham* when he writes on page 200:

> "It is possible, rather very much possible, that such Masih will come in some era on whom the apparent words of the Ahadith of the Prophet صلی اللہ علیہ وسلم will fall true because this humble self has not come down with sovereignty or rulership of the world".

Thus Mirza cannot be deemed Masih because he does not befit the holy Prophet's صلی اللہ علیہ وسلم edict.

(c) Breaking of the Cross

Hazrat Isa's most important mission, after descending on the earth will be the reformation of his people who shall consist of his antagonists, the Jews and his protagonists, the Christians.

In those days, Dajjal the Jew, will be the leader of all the Jews. Hazrat Isa عليه السلام will first put him to death and then make an end of the Jews. Then he will turn towards the Christians and reform them of their misguided notions that stemmed from the beliefs of Trinity, Crucification and Expiation. His descending in day-light before all eyes, the very spectacle, will dispel the deification dogma. A human among humans, his physique will refute dogmas of Trinity, Cross and Atonement. With a living Masih عليه السلام around and spurious beliefs negated, the Christians shall pray to Allah for forgiveness. Naturally, they will take to Islam and will throw away all 'crosses', none remaining.

As you know, most evils in society take root from pork-eating. Therefore, Hazrat Isa عليه السلام will destroy swine. In this way he will uproot all noxious practices at religious and social levels. Christians, converted to Islam, will break 'crosses' themselves and kill pigs and swine.

Could Mirza accomplish all this? How could he go against his swine-eater masters. Does a vassal go against his lord?

During the period he alleged he was busy in breaking the cross, he got an excuse that he had no time to go to Haj. The fact remains that Christianity made great progress during that very period. In his book, *Izala-e-Auham* he writes on page 491:

> "When slightly over half of the thirteenth century had passed, then this group of Dajjals appeared. They continued to make substantial progress till the end of this century. Then, as Padre Baker Sahib said,

> Christians reached up to the pitch of five lakh in India alone. It has now been estimated that one lakh men will become Christians in the next twelve years:"

It was the ill-omened step of Mirza that caused so many Christian bloomings to sprout up in India. This was the condition when he was alive. What happened after his exit from the world is quoted from a Qadiani newspaper, '*Al-Fazl*', dated June 19, 1941, on page 5:

> "Do you know, there are 137 Christian missions operating in India i.e. Head missions; number of their branches is many more. More than 1800 Padrees are working in the Head Missions. There are 403 hospitals in which 500 Doctors are working. There are 43 printing presses and about 100 newspapers are printed in different languages. They are running 51 Colleges, 617 High Schools and 61 Training Colleges, where 60,000 students study.
>
> In the (Christian) Salvation Army* there are 308 European and 2,866 Indian priests. Under them there are 507 Primary Schools in which 18,675 students study. Under different departments of this "Army", 3,200 men are nourished. As a result of these efforts and sacrifices it is said that 224 persons of different religions are being daily converted to Christianity in India".

**Christian Missionaries have formed a Salvation Army which apparently means an "army" that will facilitate "salvation" of mankind. In common parlance it is known as Mukti Fauj. Mukti means salvation. The members of this "Army" wear standard uniforms. Muslim countries who are unmindful of the ramifications of this "Army", have given it liberty to spread "irtidad" (converting Muslims to Christianity, i.e., heathenism).*

Al-Fazl reports 81,760 persons becoming Christians every year in 1941 in India alone leave aside the remaining world. Judge for yourself. Does this amount to breaking the 'cross' for which the Prophet صلى الله عليه وسلم had given the good news on oath. Could this counterfeit Masih be that breaker of 'Cross' for whom the Prophet صلى الله عليه وسلم said: "Give my salaam to him!"

Let your conscience be the judge and remove the impure from the pure if you can. Take it for sure that there will come down the real Masih, and not this scarecrow! That Masih, who will wipe off the relics of Christianity from the face of the earth, will be different from this impostor.

Nothing what Mirza says stands but on crutches of circumvention. When foretellings of the Prophet صلى الله عليه وسلم are straightforward why believe in the crookedness of a crook.

But Mirza had a brain-wave. He came out with an idea and said that Masih عليه السلام was lying buried in a grave in Mohalla Khan Yar in Srinagar (Kashmir). This turned out to be Yuza Asef's grave but Mirza insisted on his version. Reason for his insistence was that thereby he would ask the people to take it for granted that 'Cross' had been broken. Then he went one step further to say that he had killed the god of Christians:

> "In fact our purpose in life is twofold; one, to kill a prophet and second, to kill Satan".

(Malfoozat, Vol. 10, p. 60).

But those upon whom Allah has bestowed knowledge are aware that killing of the god of

Christians was an "accomplishment" of Sir Syed Ahmad! At a time when Mirza Ghulam Ahmad firmly believed in a living Masih and used to prove that Masih was alive by quoting the *Ayat* of the holy Quran and his own "revelation" as on pages 498-99 and 505 in his *Braheen-e-Ahmadiya,* Sir Syed Ahmad at that very time had vainly and presumptively proved the death of Hazrat Isa عليه السلام (God forbid) on the holy Quran's testimony. Result was that some persons were misguided by the notions of Sir Syed Ahmad, and men like Hakeem Noor-ud-Din, Maulvi Abdul Kareem and Maulvi Muhammad Ahsan Amrohvi and some modern educated people fell a prey to the belief of Masih's death. Therefore, if proving Masih's death means breaking the 'Cross' then, it is Sir Syed who deserves the title of the "promised Masih" and "breaker of Cross", and not Mirza!

Anyhow, it shculd also be noted that 'Cross' worship and expiation dogmas came to be accepted by the Christians when the 'Cross' was regarded sanctimonious because 'hanging' of Hazrat Isa عليه السلام and his dying on it is the belief of Christians. Mirza differs from this belief only over one detail, that is, he says that Isa عليه السلام did not die as a result of hanging but feigned dead-like and contrived to escape into Kashmir where he died a natural death later. In short, Mirza agrees with the Christians that Isa عليه السلام is dead; so wherefore his claim of breaking the 'Cross' stands?

Islam calls the whole episode a story made up by the Jews in which the Christians acquiesced and I say Mirza, in his folly followed suit trailing behind them. Therefore, in Islam, Isa عليه السلام was never crucified. Hence the crucifix has no sanctity. This truth will unravel at the time of

Hazrat Isa's descent. His sublime presence shall put all spurious beliefs to naught.

(d) Wars will cease and Jazia will end

The above-quoted Hadith of *Sahih Bukhari* has mentioned the words يضع الحرب as one great deed of Hazrat Masih عليه السلام i.e., he will put a stop to strife and war. Other Traditions in which these words are used, purport to signify that levy of Jazia will cease. Mirza mounts up his falsehood on the basis of this Prophetic saying and asks Islamic Ummah to become obedient to the British Government. For this reason he declared that holy wars waged against the British were 'Haram' (forbidden.). On the other hand, this Tradition merely meant to say that after the arrival of Hazrat Masih عليه السلام all sorts of dissensions against one another shall disappear, whether religious or secular. There will be neither enmity nor resentment, no squabbles, no fights. In this situation, Jazia will automatically cease because religious feuds would have disappeared.

But, historically we find that during the post-death era of Mirza, his ill-omened being heralded poppies of two World Wars with sporadic outbreaks of hostilities here and there, while the third world war is looming large on humanity's head like the sword of Damocles. Far from putting an end to Jazia, Mirza's Qadiani Jamaat today is eating bread and butter of non-Muslims in Britain and elsewhere in European Christian countries.

Be just and tell me if the tokens the Prophet صلى الله عليه وسلم swore by are discernible anywhere in Mirza's personality? Certainly not. Ponder, is Mirza a Masih or a laughing stock?

(e) Killing of Dajjal

As the Chief of Jews, Dajjal will first of all show himself off as a very holy man, then he will claim prophethood, next he will claim to be God (*Fath-ul-Bari,* Vol. 13, p. 79). He will be one-eyed and كافر (kafir) or (ك ف ر) will be inscribed on his forehead which every literate and illiterate Muslim shall be able to decipher. He will make his own paradise and hell. *(Mishkat. p. 473).* Seventy thousand Jews of Esfahan will accompany him. (*Mishkat,* p. 475). He will appear forth from the middle of Iraq and Syria and raise mischief right and left. For forty days he will cause turmoil in the world. First day of the forty shall be equivalent to one year and second day to one month and the third day to one week and all the remaining days shall be of normal duration. He will travel fast like wind behind clouds. (*Mishkat,* p. 473). People out of fear will go into mountains.

Allah will give Dajjal leeway and capacity to rouse people to rebellion. Before his appearance there will be three exacting years, in the first of which, rainfall will be less by one-third of the normal, leading to a shortfall of one-third in grain production; rains in the second year will be less by two-third, resulting in a shortfall of grain by two-third, till in the third year there will be no growth as not one drop of rain will fall. Beasts and cattle will die on account of severe famine and drought. On the other hand, rain will fall on lands of those persons who would have reposed their faith in Dajjal. Therefore, their lands shall have vegetation and cattle shall return from pastures with filled bellies; those having no faith in him will be indigent and their cattle destroyed.

(*Mishkat* pp. 473-474).

When Dajjal shall go over desolate places, he will order the land to throw its treasures out; consequently treasures will emerge and accompany him. (*Mishkat* p.473). He will tell a bedouin, "If I bring your dead camels to life will you have faith in me?" He will reply, "Certainly!" Then, Satans, appearing as camels, shall come before him. He will think that his camels have really become alive. Thus, bound by spells, he will believe in Dajjal as God. Similarly he will tell a person, "If I bring your father and brother back to life, will you believe in me?" He will say, "Certainly"! Then he will go to the graves of his father and brother and there, Satans looking like his father and brother, will come out to him and say, "Yes, this is God and do believe in him." (*Mishkat,* p. 477). In this way, Dajjal, will mislead humanity and only Allah's chosen people will not be influenced by his deceit and trickery. Therefore the Prophet صلی اللہ علیہ وسلم was pleased to say in his will, that on hearing Dajjal's appearance people should run away from him. (*Mishkat,* p. 475).

At last Dajjal will turn towards Madinah Tayyibah but will not be able to enter Madinah and will encamp behind Uhad mountain. Then, angels of Allah, the Exalted, will turn his direction towards the country of Syria and having gone there, he will perish.

(*Mishkat* p. 475).

At the time when Dajjal will be heading towards Syria, Hazrat Imam Mahdi علیہ الرضوان will be busy fighting holy war with Christians on the front of Constantinople. Hearing that Dajjal had emerged, he would return to the country of Syria and will array his troops for a battle. At the time of 'Fajr' salat, when the congregation will be in a

standing position before start of prayers, Hazrat Isa will descend. Hazrat Mahdi عليه الرضوان will bring him forward to lead prayers and will himself go behind but Hazrat Isa عليه السلام will order him to lead. (*Mishkat* p.480). After finishing prayers, Hazrat Isa عليه السلام will go out to face Dajjal. He would run off on seeing Hazrat Isa and will start melting like lead. Hazrat Isa عليه السلام will overtake him at Bab-e-Lud (at present under Israeli possession) and kill him. (*Mishkat,* p. 473).

Imam Tirmizi according to a narration of Hazrat Mujammi ibn Jariyah رضى الله عنه relates this holy saying of the holy Prophet صلى الله عليه وسلم that "Hazrat Isa عليه السلام will kill Dajjal at 'Bab-e-Lud", and says:

> "Ahadith in this context have been related from Imran bin Husain, Naafey bin Aqbah, Abi Barzah, Huzaifah bin Usaid, Abi Hurairah, Kaisan, Usman bin Abil Aas, Jabir, Abi Umamah, Ibne Masood, Abdullah bin Umar, Samurah bin Jundab, Nawwas bin Samaan, Umar bin Auf, Huzaifah bin Yaman (that is from fifteen Companions or Sahabah) رضى الله عنهم This Hadith is Sahih. (*Tirmizi,* Vol. 2, p. 48).

Above is the description of that creature called Dajjal whose killing has been foretold by the Prophet صلى الله عليه وسلم ... and whose liquidator has to be conveyed the salaam of the holy Prophet صلى الله عليه وسلم Can any one professing faith in the Prophet صلى الله عليه وسلم declare that a Dajjal of such description has ever emerged in the world and has any Isa bin Mariam killed him? Only a person without faith in the holy Prophet صلى الله عليه وسلم can waver.

Now judge what Mirza does. Because he had counterfeited Masih, the need arose to make one artificial Dajjal also. This he did by means of a master idea. He announced that the group of Christian Padrees was Dajjal. Qadianis believe in this but they know that Padrees have been here for centuries. They were existing even before the Prophet صلی اللہ علیہ وسلم. If they were Dajjal, wouldn't have the Prophet صلی اللہ علیہ وسلم. said so and do these Padrees match the same description as the Prophet صلی اللہ علیہ وسلم had foretold about Dajjal. And if by any stretch of imagination, Padrees are Dajjals, did Mirza's so-called messiahship kill them? Do they not exist today? No logic is needed to disprove this. If Mirza's Dajjal has been killed wherefrom is this multitude of Padrees and wherefore is Christianity making progress?

(f) General Conditions at the time of descent of Hazrat Masih علیہ السلام

The Prophet. صلی اللہ علیہ وسلم gave a detailed account of the pattern of auspiciousness that would be prevailing in the times of Hazrat Isa علیہ السلام. For the sake of brevity, I quote one Hadith and I have selected this one because it has been translated into Urdu by Mirza Mahmud Ahmad Qadiani, son of Mirza Ghulam Ahmad Qadiani, in his book *Haqiqat-un-Nubuwwah* on page 192. This is what Mirza Mahmud Ahmad has written. He quotes the Prophet صلی اللہ علیہ وسلم

> "Prophets are like brothers-in-affinity. Their mothers are different but Deen is one. And I have the closest connection with Isa bin Mariam because in between him and myself there is no prophet and he is about to descend. Therefore, when you see him,

recognise him, that he is even-stature with red-white mixed complexion and wearing yellow clothes. Water shall be dropping from his head, although water will not have been shed over the head. He will break the 'cross,' kill the swine and will forsake 'Jazia' and will invite people to Islam. Lions and camels, leopards and cows, wolves and goats will graze about together. Children will play with snakes and they will not harm them. Isa bin Mariam will remain on earth for forty years and then he will die and Musalmans will offer his funeral prayer."

I ask you to read once again this Hadith which your own Chief of Jamaat, Mirza Mahmud wrote in his book. You see for yourself if this was the condition that prevailed when Mirza Ghulam Ahmad was alive? While the Prophet صلی اللہ علیہ وسلم is saying that wars will cease, yet reports from news-media indicate that only 24 days in this century have been such that human blood has not flowed on our terra firma. During Hazrat Isa's علیہ السلام time there will be such peace and tranquility that not to speak of relations between two men, even the beasts will not harbour enmity against one another. But here among Mirza's own Jamaat flames of enmity and hatred are blazing; what to say about others!

Disinclination towards world and recourse to Allah

At the end of the Hadith of Sahih Bukhari mentioned above, the Prophet صلی اللہ علیہ وسلم also said that riches shall start flowing like torrents in the times of Hazrat Isa علیہ السلام to the extent that nobody will come forward to take them and one

prostration in prayer سجدہ will be deemed better than all the world can offer. (*Sahih Bukhari,* Vol. 1, p. 49). Reason will be that men will be disinclined towards accepting worldly riches, as Hazrat Isa's descent will assure them that the Day of Reckoning is close at heels. They will abstain from sins. Secondly, Hazrat Isa's guidance, transmuting vices into virtues, will tend to brighten human values of godliness. Thus, with the world, having disgorged its fortunes, and indigence having disappeared, nobody will obviously be left to accept alms and زکوٰۃ *(obligatory charity payable on wealth,* mistakenly known as "poor-due"). In this situation *salat,* as a means of attaining Divine proximity, will take precedence over worship through alms and charitable deeds. Therefore, one prostration on ground will carry more value than all that the world would offer. Contrarily, the scenario at Mirza's time was one of greed, avidity and voluptuousness, so much so that vices, in all hues and colours, worsened in Mirza's own Jamaat in those days and he lived through to see this horrendous spectacle.

MY LAST WORD

Because, you, my brother-in-humanity, have asked me to avoid incurring Allah's displeasure and that of the Prophet صلی اللہ علیہ وسلم and have warned me, I reciprocate the same tidings to you and through you to your Organisation and finally to your Mirza Nasir Ahmad *(the Qadiani Khalifa at the time of this writing)* coolly to think over Mirza Ghulam Ahmad's stance, in the light of the pronouncements of Allah and His Prophet صلی اللہ علیہ وسلم If you find that your Mirza Ghulam Ahmad truly fits into being called Masih, go ahead and accept him so, but if not, then reject him. Believing in him means disbelieving in Allah and

His Prophet. صلى الله عليه وسلم Don't do injustice to your self. Now that fifteenth century is soon to come* in, we should wait for the arrival of a new revivalist مجدد by rejecting the claim of Mirza Saheb and confirming the pronouncements of our holy Prophet صلى الله عليه وسلم because Mirza Ghulam Ahmad himself said:

> "If I manage to accomplish in support of Islam that work which the promised Masih and the promised Mahdi should do, then I am truthful and if nothing is done and I am dead then let all be witness that I am a liar."
>
> "Therefore, if I fail in the manifestation of this essential intent notwithstanding millions of tokens coming forth from me, then I am a liar!"

(Mirza's letter to Qazi Nazar Husain in Badr of 19th July, 1906).

The last word of the last line of your grandsire in this exquisite piece of his writing is my answer to your letter. I couldn't have written more specifically. Here it is right from the horse's mouth.

Remember, Mirza's long windy 'predictions, his revelation claims 'from the blue', his poetic loquacity are hallucinations that descended upon this sick man, alas! Beware, your press conferences, media coverages and periodical meets, etc., are trash. These are rotten

* *This letter was written twelve years ago around the middle of the year 1399 A.H. Now thirteen years of even fifteenth century have elapsed. By virtue of the fourteenth century having come to a close the claim of Mirza Ghulam Ahmad has proved totally false.*

commodities that would not sell in the market of truth and rightfulness. Don't believe in Mirza's circumlocutions, concoctions, circumventions and "millions of tokens" which prove Mirza a straight liar. Call him a liar as he himself wants you to call him in his above quotation. He does not meet the standard set forth by the holy Prophet صلى الله عليه وسلم so he is not the "Promised Masih", nor is it justified to call him "Promised Masih".

In the end, I invite you to believe in the holy saying of the Prophet صلى الله عليه وسلم and leave Mirza's brain-formations. Messiahship is his exclusive brain-child. Allah shall grant you great recompense on this act of yours but if you turn away, remember, no sooner the pangs of death start than the truth will unravel on you.

With all my prayers.

Muhammad Yusuf Ludhianvi.

قال الله تعالى: ﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ﴾

Allah said
And if anyone of them dies, never pray for him (on his funeral), nor stand by his grave (for his burial).

(Quran: Taubah 9:84)

THE QADIANI FUNERAL



By
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بسم الله الرحمن الرحيم

نحمده ونصلی علی رسوله الکريم

THE QADIANI FUNERAL

Authentic religious rulings (Fatawa) issued in the light of the Islamic Shari'at in reply to questions as to how the Muslims should conduct themselves in their dealings with the Qadianis/Ahmadis/Mirzais.

QUESTIONS

1. On the death of Dr. Muhammad Saeed, a Mirzai of Village Datah, Dist. Mansahra, the Muslims of Datah offered his funeral prayer under a Muslim Imam. Thereafter the Qadianis held a second funeral prayer for the said deceased person. What is the injunction of the Shari'at about the said Imam and the Muslims (who participated in the funeral prayer)?

2. Muslim girls are living in Qadiani households as wives. Their Muslim parents are maintaining son/father-in-law relations with these Qadianis. Will the children born from such wedlocks be regarded as legitimate or illegitimate children in the light of the Shari'at of 'the holy Prophet Muhammad صلی الله علیه وسلم

3. The Muslim communities in general do not treat the Qadianis like other Kafirs (infidels); they treat them like Muslims. They freely mix, eat and drink with the Qadianis and participate in their

joys and sorrows and bid them *Assalamu alaykum* (peace on you), when they meet one another. Likewise, they invite them to their funeral and marriage feasts and take part in Fatihas. Are they (the Muslims) accountable for such acts and do they remain as Muslims in the light of the Shari'at?

Majlis-e-Tahaffuz-e-Khatm-e-Nubuwwat.
District Mansahra.

THE ANSWER

بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

Before stating the answers, I mention a few points by way of introductory remarks.

First, if there is anyone who holds beliefs of infidelity and yet claims to be a Muslim and presents his beliefs of infidelity in the name of Islam, by placing wrong interpretations on the texts of the Shari'at, he is called a Zindeeq. In the chapter on "Zindeeq" (The Apostate), Allama Shami writes:

فإن الزنديق يموه كفره ويروج عقيدته الفاسدة ويخرجها فى الصورة الصحيحة هذا معنى إبطان الكفر

(الشامي ٤-٢٤٢، الطبع الجديد)

"....because a Zindeeq camouflages his infidelity and desires to popularise his false beliefs and presents them in an apparently plausible form, this is what is called camouflaging infidelity."

(Shami, Vol. 4, p.246, New Edition).

In *Musawwa*, an Arabic commentary on *Muwatta*, Imamul Hind, Shah Waliullah Muhaddith Dehlavi writes:

بيان ذلك أن المخالف للدين الحق إن لم يعترف به ولم يذعن له
لا ظاهرا ولا باطنا فهو كافر وإن اعترف بلسانه وقلبه على
الكفر فهو المنافق، وإن اعترف به ظاهرا، لكنه يفسر بعض ما
ثبت من الدين ضرورة بخلاف ما فسّره الصحابة رضى الله
عنهم والتابعون واجتمعت عليه الأمة فهو الزنديق.

"It may be explained that a person who is opposed to the true Faith and does not believe in Islam, nor does he acknowledge the religion of Islam, either outwardly or inwardly, is called a Kafir. If he believes in the Faith only verbally, but offers such interpretations of some fundamentals of the Faith as contradict the views of the Sahabah, the Tabi'een and the consensus of the Ummah, then such a person is called a Zindeeq."

By way of explaining the difference between a correct interpretation and a wrong interpretation, Shah Waliullah further writes:-

ثم التأويل، تأويلان، تأويل لا يخالف قاطعا من الكتاب
والسنة واتفاق الأمة، وتأويل يصادم ما ثبت بقاطع فذلك
الزندقة

"Moreover, there are two kinds of interpretations: One that does not contravene a decision that stands finally

established under the authority of the Qur'an and the Sunnah; the other one is that interpretation which contravenes a decision that stands proved under a finally established evidence (based on the Qur'an and/or the Sunnah). Such an interpretation is Zandaqah."

Citing examples of interpretations that involve Zandaqah, Shah Waliullah further writes:

أو قال إن النبى ﷺ خاتم النبوة ولكن معنى هذا الكلام أنه لا يجوز أن يسمى بعده أحد بالنبى وأما معنى النبوة وهو كون الإنسان مبعوثا من الله تعالى إلى الحق مفترض الطاعة معصوما من الذنوب ومن البقاء على الخطأ فيما يرى فهو موجود فى الأمة بعده فهو الزنديق (مسوى ٢-١٣٠ مطبوعه رحيميه دهلى)

"... or some person says that although the noble Prophet صلى الله عليه وسلم *is undoubtedly the last of the Prophets, yet this only means that after him none will be given the name of a Prophet, but the concept of prophethood — viz., the sending down by Allah of some person who must be obeyed as a matter of obligation and who has been protected from persevering in sins and faults — continues in the Ummah even after the noble Prophet* صلى الله عليه وسلم *then such a person is a Zindeeq."*
(*Musawwa*, Vol. 2, p.130)

In short, one is called a Zindeeq who presents his beliefs of infidelity in the garb of Islam, interprets the Qur'an and the Sunnah in a way that is contrary to the finally confirmed Islamic beliefs handed down through uninterrupted authority.

Secondly: a Zindeeq falls within the purview of an apostate. In one respect a Zindeeq is worse than an apostate, because if by expressing repentance, an apostate re-embraces Islam, there is consensus of opinion that his repentance is acceptable, but opinions differ about the acceptability or the unacceptability of the repentance of a Zindeeq.

It occurs in *Durr-i-Mukhtar:*

وكذا الكافر بسبب (الزندقة) لا توبة له وجعله فى الفتح ظاهر المذهب لكن فى حظر الخانية الفتوى على أنه (إذا أخذ) الساحر أو الزنديق المعروف الداعى (قبل توبته) ثم تاب لم تقبل توبته ويقتل، ولو أخذ بعدها قبلت.

(الشامى ٢٤١:٤ طبع جديد)

"... in the same way the repentance of a person who becomes a Kafir on account of his Zandaqah is not acceptable. He has been described in *Fathul Qadeer* as Zahirul Mazhab (professing the Faith only outwardly), but the Fatwa given in the book of *Fatawa Qazi Khan* in the chapter "Al-Hazr" lays down: If a magician or a Zindeeq, who is well-known and preaches (his beliefs), is arrested before expressing repentance and repents after his arrest, his repentance is not acceptable. He shall be executed. On the other hand, if he has expressed repentance before arrest, his repentance will be accepted.

(*Al-Shami,* Vol. 4, p.241, New Edition)

It occurs in *Bahrur Ra'iq:-*

لا تقبل توبة الزنديق في ظاهر المذهب وهو من لا يتدين
بدين ... وفي الخانية، قالوا إن جاء الزنديق قبل أن يؤخذ
فأقر أنه زنديق فتاب عن ذلك تقبل توبته وإن أخذ ثم تاب لم
تقبل توبته ويقتل. (البحر الرائق ج ٥ ص ١٣٦ دار المعرفة - بيروت)

"In the case of Zahirul-Mazhab (outward profession of faith), the repentance of a Zindeeq is not acceptable — Zindeeq being a person who follows no religion. It is mentioned in *Fatawa Qazi Khan:* If a Zindeeq, before being arrested, confesses willingly, that he is a Zindeeq and then expresses repentance therefor, his repentance will be acceptable; but if he expresses repentance after his arrest, then his repentance will not be accepted and he will be executed."

(Bahrur Raiq, Vol. 5, p. 136).

Thirdly: That the Qadianis are Zindeeq is quite obvious, because their beliefs are totally opposed to the tenets of Islam. By placing wrong interpretations on the texts of the Qur'an and the Sunnah, they try to delude the ignorant into the belief that they themselves (Qadianis) are staunch, true Muslims and besides them the entire Muslim Ummah is misguided, Kafir and faithless. This is according to what the late Mirza Mahmud, the second Head of the Qadianis, has written:-

"All Muslims who did not swear allegiance to the promised Masih (i.e. Mirza) are Kafirs (infidels) and out of the pale of Islam, even if they may not have heard the name of the promised Masih."

(Ai-eena-i-Sadaqat, p. 35).

The Heretic Beliefs of the Mirzais

1. It is the finally confirmed belief of Islam that the noble Prophet صلی اللہ علیہ وسلم is the last of the Prophets, and after him none can rise to the status of prophethood. On the contrary, not only do the Qadianis deny this belief, but they also consider that without the prophethood of Mirza Ghulam Ahmad Qadiani, Islam is a dead religion (Allah forbid).

Mirza Ghulam Ahmad says:-

> We believe that a religion in which the succession of prophethood stands closed is dead. We call the Jewish, the Christian and the Hindu (religions) dead, because they have no prophets. If Islam, too, were like them, then we are no more than story-tellers. Why do we claim that it (Islam) is superior to other religions? Islam should have some distinction to justify this claim... For many years I have been receiving *wahi* (revelations) and many signs of Allah have borne witness to this. **I am, therefore, a Prophet.** No secrecy should be maintained in conveying the truth."

(*Malfoozate Mirza,* Vol. 10, pp. 127 -128).

2. It is the finally confirmed belief of Islam that the door of Prophethood has been closed after the departure of the noble Prophet صلی اللہ علیہ وسلم and he who claims to (receive) prophetic revelations stands expelled from the pale of Islam. However, the Qadianis believe in the self-invented revelation of Mirza Ghulam Ahmad Qadiani and recognise it like the Qur'an. The *Tazkirah* is one of the various names of the Qur'an. The Qadanis have compiled the revelations of Mirza Ghulam Ahmad in the form of a

book and have given it the name of *Tazkirah*, as though it were the Qadiani Qur'an — Allah forbid. Further, the Qadiani revelation is not an ordinary *Ilham* (inspiration) which divine men also receive. To them (the Qadianis) it is at par with the Qur'an. Just see:

(i) "... and I believe in the open *wahi* of Allah which I have received, precisely in the same way as I believe in the verses of the Qur'an."

(Ek Ghalati ka Izalah, p.6.).

(ii) "I believe in my *wahi* in the same way as I believe in the Torah, the Injeel and the Qur'an."

(Arba'een, p.112).

(iii) "... I swear by God that I believe in these revelations in the same way as I believe in the Qur'an and other divine Scriptures. I believe that the word that descends on me is the word of God, just as I believe that the Qur'an is surely and decidedly the word of God."

(Haqiqat-ul-Wahi, p.220)

3. It is an Islamic belief that it is Kufr to claim that one is able to show a miracle after the departure of the noble Prophet صلى الله عليه وسلم because the display of miracles is the exclusive privilege of a prophet. As such, one who claims the ability to show a miracle is a Kafir, because one (thus) claims to be a prophet.

Allama Mulla Ali Qari (Allah's mercy on him) writes in *Sharh-i-Fiqh Akbar* on page 202:

التحدى فرع دعوى النبوة ودعوى النبوة بعد نبينا ﷺ كفر بالإجماع

(شرح فقه أكبر ص٢٠٢)

"The claim to the ability to show a miracle is a branch of the claim to prophethood and the claim to prophethood after our noble Prophet صلی اللہ علیہ وسلم is deemed as Kufr by unanimous consensus."

On the contrary, the Qadianis, along with their faith in the revelations of Mirza Ghulam Ahmad Qadiani, also put faith in his miracles. They regard the miracles of the noble Prophet صلی اللہ علیہ وسلم as mere stories and tales — Allah forbid. They are prepared to believe in the noble Prophet صلی اللہ علیہ وسلم as a prophet only when Mirza Ghulam Ahmad is also believed to be a Prophet, otherwise neither they consider the noble Prophet صلی اللہ علیہ وسلم as a Prophet, nor Islam as a religion.

Mirza Ghulam Ahmad writes:

"Neither that religion is a religion, nor that Prophet a Prophet by following which/whom a human being does not attain such closeness to Allah as confers on him the honour of conversation with Allah. That religion is a curse and an object of contempt which teaches that human progress depends on a few narrated anecdotes *(i.e. the Islamic Shari'at which is narrated from the noble Prophet* صلی اللہ علیہ وسلم. *Compiler)* and that divine revelations have lagged behind instead of going ahead ... hence such a religion deserves to be called Satanic rather than divine."
(Zameema-i-Baraheen-i-Ahmadia, Part V. p.139).

"How silly and false a belief it is to think that after the Prophet صلی اللہ علیہ وسلم the door of divine revelation is closed for ever and no hope of it is left for the future till the Day of

Resurrection, except that one should worship only stories. Can such a religion be regarded as religion as offers no direct line of approach to God? I swear by God that these days none is more disgusted with such a religion than I. I name such a religion Satanic rather than Divine."

(Zameema-i-Baraheen-i-Ahmadia, Part V, p.183).

"To tell the truth, we have come to believe in the Qur'an and the noble Prophet صلی اللہ علیہ وسلم through this very source (Mirza). We believe in the Qur'an as God's Word, because this proves his (Mirza's) prophethood. The ignorant one objects to our believing in the promised Masih (Mirza) as a prophet and his word as the word of God. He little knows that our faith in the Qur'an and in the Prophethood of Muhammad صلی اللہ علیہ وسلم is due to his (Mirza's) prophethood. (Mirza Mahmud's speech published in *Al-Fazl,* Qadian, Vol. 13/3, dated July 11, 1925, *Qadiani Mazhab,* Fifth Edition, Fifth Chapter, No. 74).

It is now quite clear from the above-cited statements of Mirza that, if it is denied that he received revelations and that he was a prophet, then in his (Mirza's) opinion the belief in the Prophethood of Muhammad صلی اللہ علیہ وسلم becomes (Allah forbid) null and void and the religion of Islam is no more than a collection of stories. Declaring such Islam as cursed, satanic and contemptible, Mirza expresses his disgust with it, rather proclaims himself to be the greatest of all atheists. The Muslims should take this as a warning. Can there be a more heinous form of infidelity, heresy, *Zandaqah* and atheism than to revile the noble Prophet صلی اللہ علیہ وسلم and the religion of Islam to one's fill?

4. The Muslims believe that Muhammad صلی اللہ علیہ وسلم is the Prophet of Allah. But in his pamphlet, *Ek Ghalati ka Izalah,* the Mirza has, on the basis of his "revelations", declared that he himself is — Allah forbid — Muhammad, the Prophet of Allah. As the Qadianis have firm faith in the *wahi* of Mirza Ghulam Ahmad, they believe that the late Mirza was Muhammad, the Prophet of Allah, and they regard as Kafir all those who do not believe that Mirza was Muhammad, the Prophet of Allah.

5. On the basis of the Qur'an and the Traditions (Ahadith) of uninterrupted narration, the Muslims believe that Hazrat Isa (Christ) علیہ السلام was raised up to the heavens alive and that when the Day of Resurrection draws near, he will come down and kill Dajjal (Anti-Christ). The Mirzais, on the contrary believe that Mirza Ghulam Ahmad Qadiani himself is Isa and the prophecies mentioned in the Qur'an and the Traditions about the descending of Hazrat Isa علیہ السلام apply to Mirza Ghulam Ahmad Qadiani.

Thus, the Qadianis profess countless *Zindiqana* (heretic) beliefs about which scholars of the Ummah have compiled many books which make it abundantly clear that the Qadianis are Kafirs, apostates, heretics and Zindeeq.

Fourthly: Funeral prayers are offered only for Muslims. It is not lawful to offer funeral prayer for a non-Muslim. The Qur'an says:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾ (التوبة-٨٤)

"...and never (O Muhammad) pray for one of them who dies, nor stand by his grave, for they disbelieved in Allah and His Messenger, and they died while they were evil-doers."

(Quran: Taubah 9:84)

All jurists (of Islam) are unanimous on the point that funeral prayer is lawful on the condition that the deceased was a Muslim. There is consensus of opinion that funeral prayer is not lawful for a non-Muslim, nor is it permitted to pray for his salvation and bury him in the graveyards of the Muslims.

After these introductory remarks answers to the questions are given seriatim:-

ANSWER TO THE FIRST QUESTION

If the Muslims who offered funeral prayer for the Mirzai were unaware of his belief, they committed a sin for which they should implore Allah's forgiveness, because they committed an unlawful act by offering funeral prayer for an apostate Mirzai.

If they offered funeral prayer for him, despite their knowledge that the man believed in Mirza Ghulam Ahmad's so-called prophethood, had faith in his *"wahi"* (revelation) and denied that Hazrat Isa عليه السلام will come down (to earth), then they (the Muslims) should all renew their Iman (belief) and Nikah (marriage contract), because it is Kufr to consider the beliefs of an apostate as Islam. Their Iman and Nikah both became null and void. If anyone of them had performed the Hajj, it is incumbent on him to perform the Hajj again.

It must be mentioned here that the Qadianis do not

consider it lawful to offer funeral prayer for a Muslim, so much so that according to their belief even the funeral prayers for innocent Muslim children are unlawful. Mirza Mahmud, the second viceregent of the Qadianis writes in his book, *Anwar-i-Khilafat:*

> "Another question remains (to be answered): The non-Ahmadis (i.e. the Muslims) deny the promised Masih, (Ghulam Ahmad Qadiani) so we should not offer funeral prayers for them; but if a small child of a non-Ahmadi dies, why should funeral prayer not be offered for him when he is not guilty of denying the promised Masih?
>
> "I put this question to the inquirer: If this is correct, then why are no funeral prayers held for the children of Hindus and Christians? How many are there who offer funeral prayers for them? The fact remains that the Shari'at considers the children to be of the same faith which their parents follow. Thus, the child of a non-Ahmadi is also non-Ahmadi. Therefore, his funeral prayer should not be offered. I further say that a child is not a sinner and needs no funeral prayer. The funeral prayer for a child is really an invocation for the benefit of his survivors; and his survivors do not belong to us. As such, funeral prayer should not be offered even for a child."

(*Anwar-i-Khilafat,* p.93).

A Fatwa by Mirza Mahmud was published in *Al-Fazl,* dated 23rd October, 1922, to the effect that:

> "Just as no funeral prayer can be offered for a Christian child, although he is innocent, in the

same way no funeral prayer can be offered for a non-Ahmadi child."

(Qadiani Mazhab, 5th Edition, 13th Chap. No. 56).

As such, following the beliefs of his religion, Choudhry Zafarullah Khan (the then Foreign Minister), did not participate in the funeral prayer of the Quaid-i-Azam. When he was asked to account for this before the Munir Enquiry Tribunal, he replied:

"Maulana Shabbir Ahmad Usmani, the leader of the funeral prayer, has declared that the Ahmadis are Kafirs and liable to be executed. So I could not decide to join a prayer which was being conducted under the Imamat of the Maulana."

(Report of the Enquiry Tribunal, Punjab, p.212).

When he was asked outside the Tribunal:

"Why did you not join the Quaid-i-Azam's funeral prayer?" He replied, "You may take me to be the Musalman Minister of an infidel Government or the infidel employee of a Muslim Government."

(Zamindar, Lahore, dated 8th February, 1950).

When the Press published reports about this adamant attitude of Choudhry Zafarullah Khan, then the Rabwah Association of the Ahmadis issued the following reply to this:

"An objection is being raised against Choudhry Zafarullah Khan as to why he did not join the funeral prayer of the Quaid-i-Azam. The entire world knows that the Quaid-i-Azam was not an Ahmadi. As such, there is nothing objection-

able, if any member of the Ahmadia Jamaat did not join his funeral prayer".

(Tract 22, Ahrari Ulama ki rastgoi ka number, Publishers, Manager Publication and Propaganda, Anjuman Ahmadia, Rabwah, District Jhang.)

Likewise, the Qadiani newspaper *Al-Fazl* gave the following reply:

"Is it not a fact that like the Quaid-i-Azam, Abu Talib also was a great well-wisher of the Muslims, yet neither the Prophet of Allah nor the Muslims offered funeral prayer for him?" *(Al-Fazl,* Rabwah, dated 28th October, 1952).

How shameful it is that while the Qadianis, considering the Muslims as Kafirs like Hindus, Sikhs and Christians, do not join the funeral prayer of their (the Muslims') great men, nor of their innocent children —Is it lawful for a Muslim to join the funeral prayer of a Qadiani apostate? Can his sense of honour tolerate this?

ANSWER TO THE SECOND QUESTION

When it has become known that the Qadianis are Kafirs and apostates, it also becomes quite clear that a Muslim girl cannot be married to a Mirzai apostate. According to the Islamic Shari'at this is pure adultery.

If a Muslim has married his daughter to a Mirzai, because of his ignorance and unawareness, it is his obligatory duty that, after becoming aware of this position, he should repent his sin and get his daughter rescued from the claws of the Qadianis.

It may be understood that in the opinion of the Mirzais the Muslims stand in the same position in which the Jews and the Christians stand in our opinion. It is lawful for the Mirzais to accept Muslim girls in marriage, but it is not lawful for them to give their girls in marriage to the Muslims. There is a Fatwa by Mirza Mahmud to this effect:

> "In my opinion a person is not Ahmadi who marries his daughter to a non-Ahmadi. No one can marry his daughter to a person whom he considers to be a non-Muslim."
>
> Question:- "What is the injunction about a Nikah Khwan (solemniser of marriage) who solemnises such a Nikah?"
>
> Answer:- "About such a Nikah Khwan we shall pronounce the same Fatwa which can be pronounced about a person who has performed the marriage contract of a Muslim girl to a Christian or a Hindu boy."
>
> Question:- "Can a person who has married his daughter to a non-Ahmadi, invite other Ahmadis to the marriage celebration?"
>
> Answer:- "It is also not lawful to participate in such marriages."
>
> (*Al-Fazl*, Qadian, Dated 23rd May, 1921).

Just as, according to Mirza Mahmud, the man who marries his daughter to a Muslim gets outcast from Mirza's community, in the same way that Muslim is outcast from Islam who, despite his knowledge about the beliefs of the Qadianis, considers that it is lawful to give his daughter in marriage to a Mirzai. Just as,

according to Mirza Mahmud, marrying a Mirzai girl to a Muslim boy is like marrying her to a Hindu or Christian, in the same way, I say that making a Mirzai apostate a son-in-law is like making a Hindu, a Sikh or an untouchable (low-caste Hindu) one's son-in-law.

ANSWER TO THE THIRD QUESTION

It is forbidden for a Muslim to treat the Mirzai apostates like Muslims. It is unlawful, totally unlawful, to associate with them, eat and drink with them and participate in their joys and sorrows or to invite them to one's own joys and sorrows. Those who show such kind of toleration invite the wrath of Allah and the Prophet صلى الله عليه وسلم and it does not befit a believer to maintain friendly relations with the enemies of Allah and the Rasool

The Qur'an says:-

﴿لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللهَ وَرَسُولَهُ وَلَوْ كَانُوا ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللهِ أَلا إِنَّ حِزْبَ اللهِ هُمُ الْمُفْلِحُونَ﴾

(المجادلة-٢٢)

...You will not find folk who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He has written faith upon their hearts and has strengthened them with a Spirit from Him, and He will bring them

into gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Behold! It is Allah's party who are the successful.

(Quran: Mujadalah 58:22)

It is also necessary to mention in the end that the Qadianis have been declared a non-Muslim minority in the Constitution of Pakistan. However, the Qadianis have neither accepted this decision nor concluded an agreement to live in Pakistan as non-Muslim citizens (zimmis). They do not, therefore, enjoy the status of zimmis, but their position is like that of belligerent Kafirs and it is not allowed in the Shar'iat to have any sort of dealings with the belligerent.

And Allah knows best.

Signed
Muhammad Yusuf Ludhianvi.

The answer is correct:

Signed
Wali Hasan
Head, Darul-Ifta.
Jamiatul-Uloom-il-Islamiyyah
Binnori Town,
Karachi - Pakistan.

DR. ABDUS SALAM AND THE NOBEL PRIZE

Motives, Possibilities, Designs

by

Maulana Muhammad Yusuf Ludhianvi

Translated by

K.M. SALIM

Edited by

Dr. Shahiruddin Alvi

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بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

FOREWORD

Dr. Abdus Salam got the Nobel Prize toward the end of 1979. A preliminary outline of the following article was already written at that time. But in those days there were strict restrictions of censure. And our friends looked on (monthly) *Bayyenat* with a special favour. Even though only a photocopy of the articles, already published in contemporary papers of Karachi, was included in *Bayyenat,* yet the command of the bureaucracy (in which the Qadianis were prominent) descended that it could not be published in *Bayyenat*. It was submitted: Please see! This article has already been published in an esteemed monthly of Karachi, and we are publishing the photocopy of the same. In answer it was ordained: Whatever be! *Bayyenat* cannot print this article. Obviously, what could be said in response to this royal decree!

On the occasion of the hundredth anniversary of Darul-Uloom Deoband, a special publication, *"Pakistan meyn Faizan-e-Darul-Uloom"*, (Darul-Uloom's bounty in Pakistan) running into 300

pages was compiled. But not only that it could not be published, it was so pilfered that its copies could not be traced in spite of search. Moreover its hand-written manuscript too was stolen. The same calamity befell this article....

Later other issues absorbed our thought and sight and this article receded into oblivion. Therefore it is being published rather belatedly. However, this delay ushered in a silver lining: we got the opportunity to draw upon the latest information on the subject. It is our pleasure to present the article revised and revamped for our readers.

Muhammad Yusuf
2/5/1408 A.H.

بسم اللہ الرحمٰن الرحیم

The Nobel Prize was proposed for Dr. Abdus Salam Qadiani on October 15, 1979, and it was awarded to him on December 10, 1979.

QADIANI-JEWISH LOBBY

What is this Nobel Prize? What Qadiani motives are behind this award? This analysis should have been carried out earlier; however, the Qadiani-Jewish lobby unleashed an immediate and enormous propaganda campaign to forestall a forthright consideration of the issue and cover up their motives. Thus few people could get an opportunity to examine the ramifications of this award to Dr. Abdus Salam.

First of all the Qadianis made an effort to show that the bestowal of this award was something in the nature of a super-natural happening, a miracle which Dr. Abdus Salam Qadiani had accomplished. Secondly an effort was made to prove through this award that the spiritual sire of Dr. Abdus Salam Qadiani, i.e., Mirza Ghulam Ahmad of Qadian, was an oracle who predicted such super-natural deeds. These calculations were bound to produce favourable impressions on Muslims, chiefly upon those who neither know the facts about the Nobel Prize nor care what Dr. Abdus Salam Qadiani is up to.

To counter this Qadiani propaganda it is now necessary to lay bare some facts and to bring out the truth. Let us also examine the motives which Abdus Salam Qadiani and the Qadiani-Jewish lobby wish to achieve through this award and their nefarious hidden designs against Islamic nations of the world.

WHAT IS NOBEL PRIZE?

In order to understand this, attention of readers is drawn to a booklet, entitled, *First Ahmadi Muslim Scientist Abdus Salam* written by Mahmud Mujib Asghar Qadiani. This book has been written specifically for children and draws its subject matter from Encyclopedia Britannica. It reads: (Pages 49-51).

"Children! Nobel Prize is awarded in memory of a Swedish scientist Mr. Alfred Bernhard Nobel. He was born on October 21, 1833, at Stockholm, capital of Sweden. Nobel was a great chemical engineer. After his death, a Foundation was set up, named Nobel Foundation. This was according to his will. The Foundation awards five Prizes every year and the first series of awards commenced in December 1901, on Nobel's fifth death anniversary.

"The Prize is awarded to those pre-eminent personages who excel in the fields of Physics, Chemistry, Physiology, Medicine, Literature and Peace. The Prize consists of a gold medal along with a certificate and a cash Prize of about £80,000.

"Procedure for selection is that names of prospective candidates are submitted to a panel who represent certain agencies. They decide on the rightful persons. Names in respect of Physics and Chemistry are put up before Royal Academy of Sciences, Stockholm; in respect of Physiology and Medicine to Caroline Medical Institute, Stockholm; in respect of Literature, to Swedish Academy of France/Spain; and for World Peace, to a Committee of five members elected by the Norwegian Parliament."

SOME NOTEWORTHY INFORMATION

Some pertinent information related to the Nobel Prize is given below:

Alfred Bernhard Nobel

He was the inventor of dynamite. As a scientist, he carried out researches on gunpowder, torpedoes and ammunitions. At last, he purchased the world famous arms and ammunition manufacturing company, 'Bofors'.

Brother Blown Up

Nobel's brother and four other persons died during his tests, sacrificed on the altar of dynamite. This human loss frustrated Nobel and he endowed a large portion of his property for public charity as 'Nobel Prize', by way of a possible expiation of his sins.

Fiscal Details

The capital of the 'Nobel Trust' was $83,11,000 (according to exchange rate at that time). It was

willed that the capital shall remain intact and deposited in banks and the amount of interest accruing on it will be equally divided and distributed in the form of cash awards to worthy personages in the above-mentioned five fields. If only one person in one field is found deserving then the whole amount ear-marked for it will be paid to him. In case of more than one winning person (not to exceed three in any case) the amount will be proportionately divided. Another condition is that in the event of a recipient refusing the award, his portion will be added to the capital. When calculated on this basis, the amount of interest which accrued for a single field in 1948 was $32,000 which increased to $2,10,000 in 1980.

SOME RECENT RECEPIENTS OF NOBEL PRIZE

Indian Hindu, Raman

About 100 individuals have already received this 'Award of interest' in the field of Physics alone. C.V. Raman, an Indian Hindu, was the lone recipient of this Nobel Award in Physics in 1930. Another Indian naturalized in America won it in 1983.

Bengali Poet Tagore

In the field of Literature, an Indian Bengali Hindu, Rabindra Nath Tagore got this Nobel Prize. Some persons from Japan and South America have also received the Nobel Prize in Literature in the Japanese and other Latin American languages

Kissinger of USA &
Mr. Tho of Vietnam

In the field of 'Peace', Henry Kissinger of

America and Mr. Tho of Vietnam were adjudged as winners for 1973 but the latter refused for reason of his inviolable sense of honour. These two persons were selected for conducting negotiations for cease-fire in Vietnam.

Indian Teresa, Egyptian Sadaat & Israeli Begin

An Indian national, named Teresa, a celibate woman, was honoured with the award of Nobel Peace Prize in 1979. Egypt's former President, Anwer Sadaat and his contemporary Israeli Prime Minister Mr. Begin were also awarded the Nobel Peace Prize in 1978. The latter was honoured because of his services in getting Israel formally recognised by Egypt.

CONCLUSIONS

Pieces of information, related above, lead to the following conclusions:

(1) The Award is meant to preserve the memory of Mr. Nobel who taught the first "dynamic" lesson of destruction to man and is rightly considered the 'Adam' of ordnance factories the world over.

(2) Cash awarded in the Prizes is pure *'Interest Accrual.'* Our holy Prophet, Muhammad صلى الله عليه وسلم .... has accursed both the beneficiaries, he who gives and he who takes interest.

عن جابر قال لعن رسول الله صلى الله عليه وسلم آكل الربا وموكله وكاتبه وشاهديه وقال هم سواء .

(Translation)

Our holy Prophet's Companion, Hazrat Jabir, رضی اللہ عنہ says: Allah's Prophet صلی اللہ علیہ وسلم has accursed the person who takes interest, gives interest, writes interest bonds, witnesses interest transactions, and he said they are all equal (in sin).

The holy Quran has declared interest as a challenge of war against Allah and His Prophet صلی اللہ علیہ وسلم

﴿فَإِنْ لَّمْ تَفْعَلُوْا فَأْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ﴾

(3) The Nobel Award is not any extraordinary event of human history. It is not of a super natural kind. Many countries, in public and private sectors, distribute different kinds of Prizes regularly. Nobel Prize is also of that category which some people get every year; Hindus of India and of Bengal got it; Jews and Christians of Israel, Europe and America got it; Christian preacher Teresa was honoured with it (if the word, honour, is appropriate here). The Nobel award has been on-going for almost a century. Hundreds have been its recipients but has anyone heard that Jews, Christians, Hindus ever stormed the world in jubilation by saying that "because our co-religionist has happened to get it, therefore our religion is most authentic" or that "the fact of our co-religionist's receiving Nobel Prize proves truthfulness of our faith and its excellence over all others"!

(4) And what more! The Prize awarded to Dr. Abdus Salam Qadiani was shared by three

scientists. He was a share-holder with two more in the field of Physics in 1979. Does not a greater credit go to that Hindu who received it alone, unshared, in 1930, and in the same field of Physics? If the 'shared' Prize of a Qadiani is a proof of his religion's truthfulness, then the Hindu religion of a Hindu who got 'unshared' Nobel Prize should deserve a greater cognizance and be deemed a greater proof of its truthfulness. Therefore, the incidence of Award to Dr. Abdus Salam Qadiani is by no means a super-natural event but Qadiani hysteromaniacs, in the tradition of their sire, Ghulam Ahmed Qadiani, who himself suffered from this disease, trumpeted the award to be so.

(5) It may be remembered that when recipients of Nobel Prize are selected, there are under-currents of political and religious considerations. Those who are selected to receive these awards are also ushered in by these expediencies. If one takes a cursory look at the list of hundreds of names of individuals who received the Nobel Prize during one hundred years one would find that the recipients are mostly Jews, Christians, idol-worshippers, apostates and so on. (Please see Annex.) For the Swedish Judges, Muslims are rarely born to have produced great works in fields of Medicine, Literature, Physics etc. Selection made by these judges of Sweden is peculiar in the sense that for them a Hindu, Rabindra Nath Tagore deserves Prize for his poetry in the Bengali language; a Japanese author on his performance in the Japanese language; and in Spanish/Portuguese, South American scholars for their master-pieces but no writer,

poet or literati from the Pakistan-India sub-continent could catch their eyes. Why? Because they are Muslims. Take for instance, Allama Dr. Sir Muhammad Iqbal. The whole world resounds with his artistry in literary performance. Renowned professors of England have considered it an honour for themselves to translate his master works into the English language and 'pundits' of Europe wag heads in approbation. But he did not deserve the Nobel Prize because he sang for Muslim renaissance! Likewise, no Arabic or Persian masterpiece during 100 years was worth the Nobel consideration. Only European languages bagged the Nobel Prize predominantly during the century. (Thanks heaven Arabic after all caught the attention of the Swedish judges, maybe due to the publication of this article a few years ago).

The Late Hakim Ajmal Khan was a wizard in the field of medicine. Dr. Salim-uz-Zaman's scientific researches are well-known. But the Nobel recognition evades them. These are but a few ready instances otherwise who can list in names of many incomparable personages of the Islamic world of this century. For the Swedish judges, these persons did not possess the desired excellence and merit but somehow Dr. Abdus Salam Qadiani did. Good or bad, he is Qadiani and that stands for his excellence and merit. Actually his only virtue is his enmity towards Islam and friendship with Jews. The Swedish 'Daniels' coming to judgement cherished this trait of Dr. Abdus Salam as *par excellence* and worthy of the Nobel Prize.

(6) If Dr. Abdus Salam Qadiani was really so

capable a scientist why did he not produce atomic fission in Pakistan next day in reply to India's in 1973. At that time he was Atomic Energy Adviser to President of Pakistan. This was part of his official duty. It is claimed for him that he possesses expertise in Nuclear Atomic Physics. If this is so then his dire incompetence (or Pakistan enmity) pushed Pakistan many years behind India. If Dr. Abdus Salam Qadiani could have come up with his technical proficiency at a time when Indian scientists had demonstrated their's, then Pakistan would not have gone begging for technology to the West. In that situation, no one from international political scene would have raised finger at Pakistan's competence in atomic field. Had Pakistan also exploded the device at the time when India did, then Pakistan would have been internationally exonerated from any blame. The matter would have stood closed and settled.

But that did not happen. As a result, Dr. Abdus Salam's incompetence, incapability and his Pakistan enmity ushered on us this day when the whole world is shouting against Pakistan's peaceful atomic research programme; so much so that Americans, who are gullibly rated as well-wishers of Pakistan and friends, are asking Pakistan to desist from its researches. On the other hand is India who has fired up the entire world against Pakistan's peaceful nuclear energy programme. How wonderful! Dr. Abdus Salam Qadiani has friendly terms with Indian Prime Minister, Rajiv Gandhi! What is the perimeter of Dr. Abdus Salam Qadiani's scientific know-how against this backdrop? How far is he loyal to Pakistan?

(7) Some conscientious persons with a sense of honour refused this Nobel Prize as a kind of bribe. But how could Dr. Abdus Salam Qadiani refuse it? He was after it since long.

STORY BEHIND THE AWARD

Why was Dr. Abdus Salam Qadiani awarded? The answer is provided in an interview with Dr. Abdul Qadeer, our renowned nuclear scientist.

Q: "What do you have to say for the Nobel Award which Dr. Abdus Salam Qadiani has received"?

A: "That too has been awarded on the basis of motives. Dr. Abdus Salam had been trying to get a Nobel Prize since 1957. At last, on the hundredth birth anniversary of Einstein the desired Prize was given to him. The fact is that Qadianis have a proper mission operating in Israel since long. Jews wanted to please some *like-minded* person on the occasion of Einstein anniversary and so Dr. Abdus Salam was favoured".

Weekly *Chattan,* Lahore, February 6, 1986.

Dr. Abdul Qadeer's above-quoted interview is a wise discernment. It is a sagacious hint in hushed tones that the Nobel Award is hinged with Qadiani-Jewish motives, secretly piled one over another.

A GLIMPSE INTO QADIANI-JEWISH OBJECTIVES

In Dr. Abdul Qadeer's interview, there is one meaningful epithet. The epithet is "Like-minded".

Most appropriate, because the Qadianis are great allies of the Jewish/Zionist movement. They cooperate with each other in spitting out venomous propaganda against Muslims on an international base.

Zionism is a sworn enemy of Islam since its inception. History testifies that they damaged the Islamic polity by motivating separatist movements. This time they have a protagonist in Qadianism and a ready mule to ride on. The award to Dr. Abdus Salam Qadiani is in pursuance of a common cause of the antagonists of Islam.

Now we shall examine those objectives which Qadianis, in their turn, have tried to extract from the bestowal of this interest-nurtured Award.

OBJECTIVE NO. 1
TO PROVE THAT GHULAM AHMAD QADIANI WAS A PROPHET

'People of my Sect'

This award to Dr. Abdus Salam Qadiani has been so vociferously celebrated that his personality is made to appear trans-human. Taking advantage of the blaze, Dr. Abdus Salam Qadiani saw into it the opportunity to bamboozle the world to believe in the "prophetic" prediction of his spiritual sire, Mirza Ghulam Ahmad Qadiani. In evidence, a quotation is reproduced below from Qadiani Daily, *'Al-Fazl'* in its issue dated November 13, 1979:

"A Day Before The Award"

"London. The address, delivered by Professor

Dr. Abdus Salam, to Sunday School students in Mahmud Hall of Mosque of London organised by Jamaat-e-Ahmadiya of Britain, carried one distinctive feature, that is the respected Doctor sahib quoted this holy prophetic saying of hazrat 'promised Masih', peace be upon him. 'People of my Sect' will attain so much perfection in knowledge and wisdom that by their standards, arguments and splendour of truth they would shut the mouths of all."

"News received from Allah"

"On this very occasion, Sheikh Mubarak Ahmad turned the attention of the audience to another prediction of hazrat promised Masih, Mirza Ghulam Ahmad Qadiani, peace be upon him: the Sire had conveyed to his followers the good news received from Allah that they would reach such heights in knowledge and wisdom that the world will not be able to compete with them.

"This ceremony was held on October 14, 1979 and the next day i.e., on the 15th, the Award was announced for Professor Dr. Abdus Salam. Praise be to Allah, repeated Praise to Allah for this".

'Salam's birth result of prediction'

In his booklet, entitled *Dr. Abdus Salam,* Mahmud Mujib Asghar Qadiani writes: "His (Dr. Abdus Salam Qadiani's) birth has proved the magnificent prediction the news of which, the Founder of Jamaat Ahmadiya, Hazrat Mirza Ghulam Ahmad Qadiani, peace be upon him, received from Allah and had announced eighty years earlier that: "People of my sect will attain so

much perfection in knowledge and wisdom that by their standards, arguments and splendour of truth they would shut the mouths of all".

'Allah accepted prayers for bestowal of Award'

Dr. Abdus Salam Qadiani referred to this prediction himself in his address to the Annual Qadiani Meet in 1979 and said:

"I am filled with praise and glory to that holy Being Who accepted regular and continuous prayers of my present Imam, my parents and my friends of the Jamaat, thereby gladdening the hearts in the the Islamic world and Pakistan".

(Qadiani newspaper *Al-Fazl*, Rabwah, Dated December 31, 1979).

COMMENTS

It is in this manner that Qadianis have carried on an unending propaganda for the *'interest accrued award'* and have presented it in colours of a miraculous event of human history. Simpletons have been made to believe in it. But anybody with commonsense knows that such profane 'interest'-based matters have absolutely nothing to do with the divine missions of the holy Prophets of Allah. How can a commonplace object which is available to a Jew, a Christian, a Hindu, a Buddhist, a sweeper or a cobbler, can be a matter of distinction for a Prophet or his Ummah? On the other hand, it may be said most appropriately that boasting of winning fame and wealth from an accursed thing like 'interest' is an additional proof of the lies and falsehoods of Mirza Ghulam Ahmad Qadiani and his pack.

OBJECTIVE NO 2
TO PROVE THAT QADIANIS ARE MUSLIMS

Non-Qadianis akin to 'Sweepers and Cobblers'

Mirza Ghulam Ahmad Qadiani had predicted: "Those who will keep outside (of Qadiani Jamaat) shall have no status. Their position will be that of sweepers and cobblers".

Mirza Mahmud Ahmad Qadiani elucidated this statement. According to his opening address in the Annual Meet in 1932, reproduced in newspaper *'Al-Fazl'* Qadian, Volume 2, Number 9, Dated Jan. 29, 1933, (Ref: *'Qadiani Mazhab'* fifth print p.758), Mirza Mahmud Qadiani said:

"The above passage means that the sapling of Ahmadiyat, looking weak today, will become such an enormous tree one day that the nations of the world will get rest underneath. And Jamaat Ahmadiya which appears ordinary and humble today shall get so much vigour and importance that reins of religions, cultures, civilisations and politics of the whole world shall be in its hands. It shall have every type of authority. By its influence and access it shall be the most revered organisation of the world.

"A large part of the world will enter into its fold. But those who by their bad luck would keep themselves aloof shall become characterless with no value or worth in society. In religious, cultural and political circles their call shall be as ineffective and uncared for as the present day clamours of sweepers and cobblers."

Pakistan National Assembly's Bold Step

The National Assembly of Pakistan having legally declared the Qadianis a non-Muslim minority on Sept. 7, 1974, expelled them from the Muslim religion and entered their name in the list of non-Muslim inhabitants of the country. This legal decree is a mortal blow for them and has successfully killed their infectious germs from blossoming.

COMMENTS

The entire Islamic Ummah, in view of Qadianis' heretic beliefs and their destructive motives against Islam, considered them renegades and out-casts, like 'Musailamah Kazzab' in the times of Allah's Prophet, صلى الله عليه وسلم Moreover, the prediction of Mirza Ghulam Ahmad Qadiani that "those who will keep outside (of Qadiani Jamaat) shall have no status; their position will be that of sweepers and cobblers", has been disproved word by word. In Pakistan Constitution, names of both the organisations, i.e. Qadianis and Lahoris, have been entered below the category of Scheduled Castes, i.e., after the serial of sweepers and cobblers!

OBJECTIVE NO. 3
TO DECEIVE THE WORLD THAT QADIANISM HAS GLORIFIED ISLAM

Abdus Salam Qadiani as a "Muslim" Scientist!

The Qadiani-Jewish lobby was trying to obliterate the black spot of *Kufr* from the Qadiani

forehead for a long time and was making an effort to graft back that rotten portion which had been cut and thrown out from the Islamic body. For this purpose, the aforesaid lobby used Dr. Abdus Salam Qadiani to show to the world that he was a "Muslim" scientist.

Qadianism as 'Real Islam"

The following words of Qadiani newspaper, *'Al-Fazl'*, Rabwah, are noteworthy in this context: (November 13, 1979).

"Scientist Dr. Abdus Salam Sahib, the dutiful glorious son of Islamic world and its devoted votary who is prepared to lay his life for Ahmadiyat *which is real Islam* has said: 'the only way to regain the lost Islamic magnificence in scientific technology is for our Ahmadi youth to come forward to gain perfection in these fields'. The respected Dr. Salam said that our organisation is out to revive Islam. Therefore we should forge ahead in scientific knowledge besides other fields and attain perfection, thereby restore the lost Islamic greatness".

'I am first Muslim Scientist'

Pakistan National Assembly called its special session on Dec. 18, 1979, in which President General Muhammad Zia-ul-Haq conferred Doctorate on Abdus Salam Qadiani on behalf of Quaid-e-Azam University in recognition of Nobel Prize Award. Speaking on this occasion Dr. Abdus Salam Qadiani said: "I am the first Muslim scientist to be awarded the Nobel Prize".

After this, the Qadianis ceaselessly started

chanting Abdus Salam Qadiani as the "first Muslim scientist". The object of this propaganda was evident. That in case Dr. Abdus Salam Qadiani was admitted as a Muslim then all other Qadianis by the same analogy would be considered Muslims.

Arab Brethren Deceived

This propaganda resulted in our Arab brethren and Muslims' taking Dr. Abdus Salam as a Muslim because they were not aware of his religion and beliefs. Hence it was under this misunderstanding that Shah Hassan of Morocco issued a lengthy Royal decree in which Dr. Abdus Salam Qadiani was accepted as a member of Moroccan National Academy with a tribute to him in these words:

"Your success has emblazoned Islamic civilisation and thought". (From Daily, *'Al-Fazl'*, June 29, 1980).

Under the same misunderstanding, Prince Muhammad Bin Faisal of Saudi Arabia cabled his congratulatory message:

"Nobel Award for Dr. Salam delighted Muslims and we are very pleased". (From Weekly *'Lahore'* Nov. 18, 1979).

Muslims of other countries also deceived

In January 1986, the fortnightly magazine *Tahzeeb-ul-Akhlaq* of Muslim University, Aligarh, India, brought out its 'Abdus Salam Number' in which Prof. Nasim Ansari produced the translation of an article in English written by

Dr. Abdus Salam Qadiani under the heading 'Islam aur Science'. In his introductory words, Dr. Abdus Salam Qadiani says:

'I start with the affirmation that my beliefs and actions are based on Islam. For this reason I am a Muslim and I believe in Quran Kareem'. (Page 11).

In this magazine is included another article, 'Abdus Salam—a Learned Scientist' written by Prof. I. Ahmad (probably a Qadiani) in which he writes:

"He has a firm belief in the truthfulness of his Islamic religion and follows its directives meticulously".

Also in this issue is a translation by Dr. Alam Hassan of a speech by Prof. John Nariman (this gentleman appears to be a Jew) which reads:

"Abdus Salam believes in Deen Islam and he has dedicated his life to the concept of unity". (Page 37).

COMMENTS

These are a few instances from numerous writings in which an effort has been made to grant a testimonial of Islam to Dr. Abdus Salam Qadiani with the intent of deceiving Muslims. In other words, the Qadiani-Jewish lobby, by means of this award, has conspired to get Qadianism passed on as Islam and Islam as Qadianism.

OBJECTIVE NO. 4
TO FLEECE OIL RICH MUSLIM COUNTRIES BY SLOGAN OF ISLAMIC FOUNDATION TO PROPAGATE QADIANISM

Slogan of Islamic Foundation

Having armed himself with the certificate of Islam, Dr. Abdus Salam Qadiani toured Islamic countries where he raised the slogan of 'Islamic Science Foundation' in order to show the Islamic nations that he was the greatest well-wisher of Muslims in the world. Obviously, this slogan caught the attention of Islamic countries who fell into this net.

Islamic Summit at Jeddah

The Daily *'Nawa-i-Waqt'* in its editorial note dated Nov. 18, 1979, writes: "It was in 1973, that a Pakistani scientist Dr. Abdus Salam put forth a proposal that all Muslim countries should join hands in setting up an Islamic Science Foundation. In pursuance of this proposal, a conference was held last week in Jeddah in which it was finally decided to set up such an organisation. It was in 1974 itself that Islamic Summit Conference had formally accepted Dr. Abdus Salam's proposal but the actual decision to establish such a Foundation was now made at Jeddah. The Jeddah Conference which agreed to give practical shape to this proposal was also attended by Dr. Abdus Salam Qadiani. Scientists from Muslim countries gathered there congratulated him and hailed him as a person of honour for the Islamic world."

Qadiani Kafir entered Holy Hejaz

Qadianis are prohibited from entering Saudi Arabia but the jugglery of Islamic Science Foundation made that possible for Dr. Abdus Salam Qadiani. He was afforded a reception at Jeddah. He played the bridegroom there and was hailed as the true pride of the Islamic world.

بسوخت عقل ز حیرت ایں چہ بوالعجبیست

Wit stands scorched from amazement
What marvellous foolishness is this!

This is the height of cunningness of enemies of Islam and the self-forgetfulness of Muslims that a session of Muslim Science Foundation was managed to be held in the city of Jeddah on the select land of Holy Hejaz by a non-Muslim Qadiani, acknowledged as a Kafir-apostate. By the fact of his entry into Hejaz, Dr. Abdus Salam Qadiani has rudely made faces at the Law of Saudi Arabia which bans entries of Qadianis and visa is prohibited for them.

Thanks heaven that Dr. Abdus Salam did not arrange the conference in Makkah/Madinah, Haramain Sharifain, else the unholy hoof would have desecrated that soil which would have amounted to a slap on the face of the Islamic world. How far are nets of Qadiani-Jewish conspiracy outspread! And how they achieve their ends by making a fool of Muslims!

One Billion Dollars, The Target

When Dr. Abdus Salam Qadiani was so

favourably received in the holy land of Hejaz he took the opportunity to repeat his demands louder. This resulted in his getting sanctioned an amount of 50 million dollars from the Muslim countries.

Qadiani newspaper, *'Al-Fazl'*, Rabwah, published an interview of Dr. Abdus Salam Qadiani in which a question was put to him:

Q. What do you have to say about the 'Science Foundation' established by Islamic Conference?

A. "A step in the right direction, I am indeed happy. But my original proposal was better than the present decision. I had prevailed upon Mr. Bhutto in 1974 to establish a Foundation with a capital of one billion dollars and the Summit Conference had agreed upon it but nothing happened after that. Then in 1981, General Zia-ul-Haq agreed to raise this issue in the Summit at Taif. The 'Foundation' was established but the proposed capital was reduced to only 50 million dollars. I have now learnt that the actual amount received so far by the 'Foundation' is only 6 million dollars. You would agree with me that Muslim governments can give more than that". (Daily *'Al-Fazl'*, Rabwah, Oct. 8, 1984).

Six Million Dollars Netted

Having received this sum, Dr. Abdus Salam Qadiani still complained of apathy of Muslim countries and voiced his disappointment. The Daily *'Jung'*, London, reported as follows:

"Nobel awarded Pakistani scientist Dr. Abdus Salam to establish Science Foundation. Islamic Conference approves fifty million dollars instead of one billion.

"Jeddah *(Jung,* Foreign Desk): The Nobel Prize winner, Pakistani scientist Dr. Abdus Salam will establish a 'Foundation' for the progress of science in Islamic countries to enable their competent scientists to increase their technological skill.

"In an Interview to '*Gulf Times*', Dr. Abdus Salam said, 'Solid measures have not been undertaken so far for the progress of scientific knowledge in Islamic countries'. Dr. Salam has established an international centre of Organic Physics in Italy of which he is a Director. One thousand students study Physics in this centre. International Atomic Institute and UNESCO have extended their cooperation to this centre. Doctor said that the 'Foundation' shall be non-political and the scientists of Muslim countries shall manage it. Later on, it will be attached to the Islamic Conference Organisation. However, Dr. Salam regretted that against his original proposal of a capital of one billion dollars the Islamic Conference only approved fifty million". (*Jung* London, August 8, 1985).

Crocodile Tears

The Daily *'Nawae Waqt'* Karachi, in its publication dated August 11, 1985, reported as under:

"Doctor Abdus Salam facing financial problems in establishment of Islamic Physics Foundation. New York, August 10, (APP). Nobel

Prize winner Doctor Abdus Salam has said that Islamic countries are keeping themselves aloof from international scientific technology and are unaware of the means necessary for scientific progress. He said he wanted to establish a 'Foundation' for the progress of science. Islamic Conference sources have confirmed that the Conference has approved fifty million dollars instead of one billion while *six million has already been released in one year*. Dr. Abdus Salam appeared *dejected* over this issue"!

The idea behind sheddding these crocodile tears was to put Muslim countries to shame and to goad them on to supply him more money.

Rich Sheikhdom of Kuwait trapped

As a result of the aforesaid treacherous drum-beating, Kuwait fell into the bag of the Qadiani Doctor!

A report from the weekly Qadiani newspaper, *'Lahore'*, in its issue of August 2, 1986, says:

"Dr. Abdus Salam has emphasised on the oil producing countries of the Middle East to establish a Science Foundation for the progress of scientific knowledge in the area. He advised that initially one billion dollars should be spent on the formation of this Foundation which will help Muslim students to pursue study of science.......Renowned and distinguished scientists of Islamic world will work in this 'Foundation'.....

"Dr Abdus Salam praised the role of Kuwait in its attempt to develop scientific knowledge in

Islamic world. He said Kuwait Science Foundation and Kuwait University have provided him funds very GENEROUSLY".

COMMENTS

Dr. Abdus Salam Qadiani takes six million dollars (Rs.15 crore) from oil rich countries in the initial stage and gulps it down. Immensely pleased he is that a large sum has been received, unshared, to convert Muslim youth into Qadianis. A knave puts oil rich countries to shame by mounting against them an unceasing propaganda of their coldness, apathy and inattention and then softly repeats his desired target of one billion dollars.

Readers must have come across many cases where poor Muslim families have been enticed to Qadianism by tempting them with cash, women, education, and medicine. If one family can be bought over of its faith, by say Rs.10,000/- how many indigent families must have been filched of their faith by this huge sum of six million dollars!

Shame upon shame....Muslims are becoming Kafirs on funds provided by Muslims! And what more! Muslim tongues are lolling out praises of Dr. Abdus Salam Qadiani!

ADVANTAGES TO QADIANIS BY ESTABLISHING SCIENCE FOUNDATION

Before enumerating these advantages, it is

necessary to lay out two noteworthy points which shall open the eyes of those Muslims who are not aware of the ingrained enmity of Qadiani religion towards Islam.

Qadianis Spies of Hostile Powers

In the tradition of their sire, Mirza Ghulam Ahmad Qadiani, Qadianis keep secret watch over Muslims on behalf of hostile powers and act as their mercenaries.

Muslims are generally unaware of Mirza Ghulam Ahmad Qadiani's treachery against Islam when he carried out espionage against Muslims to serve his British masters. This man secretly transmitted to British Government particulars embodying political secrets against those freedom loving Muslims who burned with the desire of emancipation of their homeland from the clutches of Britain.

From the second volume (pp.227-228) of the *Collection of Notifications* published by Qadianis from their Rabwah Centre, the text of Notification No. 145 reads:

"For Attention of the Government from Mirza Ghulam Ahmad, Qadian, *Superintendent of* Proceedings for Proposal of Observing Holiday on Friday.

"***WHEREAS,*** it is expedient to make a list of names of such stupid Muslims who consider British India a country of enemies of Islam against whom Islamic Shariat enjoins war and therefore such rebellious Muslims hide mutiny in their hearts;

'WHEREAS, they deny the obligatory nature of Friday due to the sickness of their soul and avoid observing holiday on that day;

'WHEREAS, it is proposed to lay out a format, specimen below, in which names of such ungrateful persons should be preserved for all times; although by good luck of British India such Muslim mutineers as are hiding rebellion in their hearts are few;

'WHEREAS, it is a most opportune time to identify such insurgents as are having secret designs against the Government;

'WHEREAS, we are moved by the political well-wishing of our generous Government to make a list of names of these wicked men who by their beliefs prove their seditious nature; and

'WHEREAS, it is easy to identify such persons on the occasion of observing Fridays as holidays; such a person who through his ignorance and stupidity regards British India as *Darul Harab* will certainly object to observing Friday as a holiday;

'WE RESOLVE, to inform the Government, in all our humility, that such lists of names shall remain in our custody as "Political Secrets" till such time that the Government demands it from us. We fully trust that our sagacious Government shall keep these statements in their offices treating them as a "National Secret". At the moment these statements are submitted without any names. Only a format is provided which obviously contains no names except the subject matter as follows:

"THE FORMAT"

Serial Number	Name with Title and Post	Residence	District	REMARKS

Printer: Zia-ul-Islam Qadiani

(This Notification with Format extends to four pages)

COMMENTS

One can easily see from the above that Mirza Ghulam Ahmad was collecting particulars of Muslim freedom fighters and his Qadiani team was working on it under his supervision. Lists of freedom lovers were regularly made and sent to Secret Information Department of the British Government. In this way, political secrets of

Muslims were passed on to the 'white masters' of Qadianis. Since that day to this, the Qadiani creed has been performing this abominable duty of espionage against Muslims. Their modus-operandi is to mix freely with Muslims as their well-wisher then inwardly pass on their secrets to enemies of Islam and to the hostile powers.

Hostility towards Islam and hatred towards Muslim Ummah forms the bed-rock of *intimate attachment* between Qadianis and Jews. *No religious mission of the world is permitted to propagate in Israel except the Qadiani mission which works with full cooperation and trust extended to it by its Israeli Patriarches.*

Qadianis, Traitors of Islam

Allama Dr. Iqbal, (may his soul rest in peace), wrote in a letter addressed to Pundit Jawahar Lal Nehru, later Prime Minister of India:

"Qadianis are traitors both of Islam and the country".

This analysis of Allama Iqbal was the sum total of his many years' experiences. In one short sentence he abridged the whole situation, brief and to the point. Anybody having the time at his disposal to study Qadiani mentality and having come across them in general must come to conclude that they are traitors of Islam, traitors of Muslims and traitors of Muslim countries.

Just as no Muslim could ever believe in a Jew in his sincerity for an Islamic cause, similarly no Muslim could evermore believe in a Qadiani to be a well-wisher of Islamic millat.

To continue, the advantages accruing to the Qadianis by establishing the Islamic Science Foundation are enumerated below:

Advantage No. 1

By establishment of Islamic Science Foundation the great advantage which accrued to Qadianis is that all the scientific institutes of Muslim countries, from Pakistan to Morocco, fell under the Qadiani Doctor. No Muslim secret will now remain secret. Dr. Abdus Salam Qadiani will follow the 'Sunnat' of his sire, Mirza Ghulam Ahmad Qadiani, and shall easily pass on reports of Muslim countries and their atomic technological progress to enemies of Islam and in the tradition of his sire, he will have no difficulty in spying over the Muslim countries.

Advantage No. 2

By establishment of Islamic Science Foundation, Qadianis posing as Muslims shall hold high and sensitive appointments in Muslim countries, including Pakistan and Arab countries.

To give an instance, when some Islamic countries attempted to improve on their atomic know-how for peaceful purposes, the Western world and Zionism viewed this step with furious concern. Everyone is aware of Israel's attack on Iraqi atomic installations and threats of destruction to Pakistani atomic centres. Also are known the Jewish attempts to poison the international forums against Pakistan.

For spying over scientific advancement in Islamic countries the best mode lay in having the

slogan of Islamic Science Foundation raised by a man who is deceitfully a Muslim but actually an ally and *confidant* of Jews. Who could match Dr. Abdus Salam Qadiani to raise the slogan, as after the Nobel Prize he wore the mantle of a well-wisher and hero of Islam? In this way this Qadiani Doctor assumed supreme authority over the Islamic Science Foundation.

Advantage No. 3

Another advantage that shall accrue to Dr. Abdus Salam with the establishment of the Foundation is his hobnobbing in Islamic countries' Scientific Institutes to get young Qadianis employed there. The same situation should repeat as did at the time of Zafarullah Qadiani. As Pakistan's Foreign Minister, he made Pakistani embassies over-flowing with Qadianis, gave them jobs and enticed the jobless Muslim youth to become converts. Apparently, Dr. Abdus Salam Qadiani has taken over from Zafarullah Qadiani to sit on a high cushion provided by the Islamic nations.

Qadiani youth, henceforth, will obtain lucrative posts in Scientific Institutes in the Muslim world and poor unemployed Muslims shall be snared into Qadianism. Not only that, if any jewel of a Muslim did make a debut in science and technology it shall be easy for Dr. Abdus Salam to oust him as 'undesirable'. Has this not actually happened in Pakistan?

It is common knowledge in Pakistan that some individuals who possessed no merit except that they were Qadianis carried on with their jobs in Scientific Institutes despite their retirement age and were provided extensions. Contrary to this,

first-rate Muslim scientists were pushed into oblivion as 'undesirable' by Dr. Abdus Salam's standard. Reference in this respect can be made to the weekly, *'Chatan'*. Lahore, dated 6/13 Jan. 1986, for details of these heart-rending cases.

Advantage No. 4

This Foundation shall become a vehicle for preaching Qadiani religion. How will it be done?

(a) Mirza Nasir Ahmad, the previous head of Qadianis, in his press conference, on 14th August 1980, covered by the Irish newspaper, *The Irish Sunday World* in its issue of Aug. 17, 1980, declared:

"The Ahmadiya movement is making preparations to get Ireland into Muslim fold. *The important pillars of this organisation are Sir Zafarullah Khan,* the former Foreign Minister of Pakistan, the former President of the United Nations and the former President of the International Court of Justice, *and Professor Abdus Salam* who recently received "Nobel Award in Physics". (Qadiani newspaper, *'Al-Fazl'*, Rabwah, dated Oct. 26, 1980).

(b) Qadianis take pride in Dr. Abdus Salam Qadiani that he preaches his religion wherever he goes. Mujib Asghar Qadiani writes on page 56 of his booklet, *'Dr. Abdus Salam':*

"He placed his 'Deen' (of Qadianism) always above the world. He carried the message of *'Ahmadiyat' to world scientists and*

prominent people. When he went to Sweden to receive the Nobel Award he handed over to King of Sweden a copy of *Holy Quran* (Qadiani translation) and also English translations of *Extracts of Writings of Hazrat Promised Masih* (Mirza Ghulam Ahmad Qadiani). Similarly he gave (Qadiani) literature to Shah Hassan in Morocco".

(c) Dr. Abdus Salam Qadiani has set up a Scientific Institute in Italy. Through this Institute, he takes to propagation of Qadianism. This is revealed in Qadiani monthly magazine, *Tehrik-e-Jadeed*, Rabwah, for Oct. 1985, on page 7. It carries a tour report on Italy by the present head of the Qadianis, Mirza Tahir Ahmad Qadiani:

"The respected sire (Mirza Tahir) was pleased to say that representatives of the Qadiani Jamaat were previously also sent to introduce the Qadiani Jamaat to (people of) Italy but this time a meeting was arranged there through Dr. Abdus Salam which was attended by many dignitaries who had no previous introduction to Ahmadiyat. Their attendance was beyond expectations. Television representatives were also present".

(d) Qadianis are proclaiming that the Fifteenth Hijra shall be the century for predominance of real Islam (Qadianism) and this will be possible through supremacy in science. The following extract, from Qadiani newspaper, *'Al-Fazl'*, Rabwah, dated Nov. 13, 1979, mentioned earlier, is repeated:

"Scientist Dr. Abdus Salam Sahib, the dutiful glorious son of Islamic world and the devoted *votary who is prepared to lay down his life for Ahmadiyat which is real Islam,* has said:

"The only way to regain the lost Islamic magnificence in scientific technology is for *our Ahmadi youth* to come forword to gain perfection in these fields."

"The respected Doctor Sahib said that our organisation is out to revive Islam. Therefore we should forge ahead in scientific knowledge besides other fields and attain perfection, thereby restore the lost Islamic greatness".

COMMENTS

How the Qadianis are encashing the Nobel Prize to Dr. Abdus Salam by propagating the Qadiani religion and propping up the Doctor as the noble scion of Ahmadiyat is evident from the following quotes relating to him:

1) *"The Important pillar of Ahmadiya Movement" — Mirza Nasir Ahmad, Previous Head of Qadianis.*

2) *"Meeting arranged in Italy through Abdus Salam for Ahmadiyat" — Mirza Tahir Ahmad, Present Head.*

3) *"Abdus Salam carried the message of Ahmadiyat to world scientists" — Mujeeb Asghar.*

4) *"Abdus Salam gave Qadiani literature to Shah Hassan of Morocco" — Mujeeb Asghar.*

5) *"Abdus Salam — Devoted votary to lay down his life for Ahmadiyat" — 'Al-Fazl'.*

6) *"Our Ahmadi youth to come forward: only way" — Dr. Abdus Salam Qadiani.*

In the light of the above are any more proofs needed to prove the knavery? Is there any doubt left that funds which Islamic countries have provided or or are going to provide in future on Dr. Abdus Salam's call, will not be spent on propagation of Qadianism? Is it not his cardinal motive to preach Qadianism on Arab money? Will not Muslim young men be injected with a Qadiani injection?

DR. ABDUS SALAM QADIANI AND PAKISTAN

Tolerance Thy Name Ignorance

There are many Muslims in Pakistan who believe in toleration towards Qadianis and a show of broad-mindedness for Dr. Abdus Salam Qadiani. Their reasoning is that he is a Pakistani after all and his religious beliefs should be ignored because as a recipient of Nobel Award he brought honour to Pakistan and Pakistanis.

In pursuance of this logic, a renowned political figure of Pakistan expressed his views in a column of Daily Newspaper *'Jung'* on May 14, 1981, under caption 'Mushahidat'. He wrote:

> "Nobel Award recipient, Pakistani Scientist, Dr. Abdus Salam also happened to be in Amman those days. On a breakfast invitation, once we came across each other. I had had occasions to hear him earlier in

Cabinet meetings while presenting his case.

"At that time, he was working for Pakistan Atomic Energy Commission. An extremely competent and learned person, he is well-mannered and complaisant. Let whatever be his track but by Pakistani affinity we should obviously be pleased at the world-wide recognition he received for his scientific prowess. Knowledge is knowledge. Neither can it be struck with the stamp of any religious dogma nor by its source whether Eastern or Western. Knowledge is a common heritage, shared by entire humanity like air and light of the cosmos."

Letter from a Simpleton

A letter was published on page 4, in the Qadiani weekly, *'Lahore,'* dated Nov. 11, 1979. The writer calls himself a simple Muslim but has given evidence of being a simpleton. An extract of his letter is translated below:

"Pakistan's Dignity Rolled into Dust by Illiterate Maulvis Hostile to Science.

"Dr. Abdus Salam's sentimental attachment to any dogma is none of my concern. What I say is only this much that he got a Nobel Prize in Physics and as a result bestowed honour upon Pakistan on international level. President Zia ul Haq sent him a congratulatory message. Our radio and television mentioned him frequently that he is the first Muslim to have received an international compliment.

"What pains me is this: Who has instigated the imams of official mosques that they are putting Pakistan into disgrace by throwing mud on Dr. Abdus Salam's personality although they are on government pay-roll.

"On the occasion of Eid ul Azha, the Pesh-Imam of Islamabad's central mosque, popularly known as 'Lal Masjid', which is under the management of Ministry of Religious Affairs, passed indecent remarks against the person of Dr. Abdus Salam in his pre-prayer speech. How were his comments related to *Sunnat-e-Ibrahim?* What virtue was rewarded to his listeners? I do not know.

"The Pesh-Imam (probably his name is Maulana Abdullah) said in his rhetoric zeal..... Because Abdus Salam is Mirzai Qadiani, he is Kafir. He has been given Nobel Award only because he has smuggled some important secrets of Pakistan to Jews.

"It is now up to the Government to enquire from this employee of Grade 17 as to wherefrom he got this information that Dr. Abdus Salam got Nobel Prize in lieu of his having smuggled national secrets.

"Shocking, that illiterate Maulvis are rolling Pakistan's dignity into dust in their hostility towards scientific technology, while standing on prophetic pulpit. They get away with it and are not taken to task.

"After all, there was a sizable number of members of foreign missions and diplomats present in that congregation.

"If this religious decree of Maulvis that Dr. Abdus Salam is a Kafir is accepted even then the Maulvis should realise that that kafir is a Pakistani, first and last, and his honour is Pakistan's honour".

Dismissal Orders

No doubt Dr. Abdus Salam is a Pakistani national but what patriotic regard this son of the soil has for his homeland can be seen from the following incident:

The story goes back to days when he was Scientific Adviser to the President during the regimes of Yahya Khan and Bhutto. No sooner did Pakistan National Assembly legally declare Qadianis as Non-Muslims in 1974, than he left Pakistan to sit in London, in protest. Then it so happened that some time later Bhutto sent him an invitation to come to Pakistan to attend a Science Conference. He spurned the invitation with undignified remarks. The weekly newspaper, *'Chatan'*, Lahore, in its issue dated 22nd June, 1986, reported the following:

"A Science Conference was going to be held in Bhutto's times. Invitation was sent to Dr. Abdus Salam to attend. This happened after the National Assembly had constitutionally declared Qadianis as Non-Muslims. As the invitation reached Dr. Salam he sent it back to the Prime Minister's Secretariat with these remarks:

"I do not want to step on this accursed country unless the Constitutional Amendment is withdrawn".

"Bhutto, having read these remarks, turned livid with rage and wrote immediately to the Secretary, Establishment Division, to remove Dr. Salam from Advisership and issue dismissal Notification forthwith. Waqar Ahmad was Secretary, Establishment Division, at that time. Instead of putting this order into action he slipped it quietly into his personal custody. The entire proceedings stood lost. Why? Waqar Ahmad was also a Qadiani. How could he preserve such an important document on files".

Mirza Tahir, Head of Qadianis,

Flees From Pakistan

In April 1984, President General Muhammad Zia ul Haq issued Prohibitory Qadiani Ordinance whereby Qadianis were prohibited from calling themselves Muslims and practising Muslim rites. The fraud had to be stopped. Having seen the promulgation of the Ordinance, the so-called brave Khalifa of Qadianis, fled away to London, under cover of darkness of night. On reaching there he named his residential quarters as "Islamabad", in confrontation to Pakistan's capital, Islamabad.

Honking from His Manger

Sitting in his counterfeit Islamabad, Mirza Tahir is now blowing bugles of war, calling Pakistan his enemy. He is advising Qadianis to ignite Pakistan's peace into flames.

Below is quoted some rattle prattle, reproduced from a two-monthly Qadiani magazine, named *'Mishkat'* which is printed from Qadian (India).

Under the caption, 'Message of the Imam to the (Qadiani) Jamaat' it carries a message to his followers:

Some of his diatribes are translated below:

(a) *"The battle-field in which our enemy has pushed us appears to be the last ditch for him and, God willing, our enemies shall be very badly defeated". (Page: 7)*

(b) *"This is the most important and decisive position of our war with the enemy". (Page: 7)*

(c) *"This is that last post where the enemy has already reached". (Page: 7)*

(d) *"The whole (Qadiani) Jamaat should join in this war with electric speed". (Page: 8)*

(e) *"This is a bugle of war which has been blown. Its sound must be amplified and this call carried to every corner of the world". (Page: 8)*

(f) *"And war-lords of Islamabad (Pakistan) should be driven back, helpless, by resonance of this roar". (Page: 8)*

(g) *"Hence this filthy movement which is flowing from President Zia-ul-Haq's womb he is responsible in this world and the next too on Resurrection Day; no power on earth will save him; no power of religion will rescue him; because he has attacked eminence and glory of God; because he has stormed the sanctity of sacred name of Muhammad Mustafa". (Page: 13)*

The Missing 'Predicate'

Readers should excuse Mirza Tahir for the grammatical misconstruction in the above sentence. In the heat of his emotional loquacity he

forgot the rules of grammar and lost thread of the 'predicate', after starting the sentence with the 'subject', 'this filthy movement,' the predicate to this sentence is missing.

We shall now provide this missing predicate to our readers:

(1) After having been constitutionally declared as Non-Muslims, the Qadianis were restrained in April, 1984, from using the holy word of Islam anywhere in any form or calling themselves Muslims. To defeat this legal provision they inscribed *Kalimah Tayyiba* on their places of worship, wrote it out on houses, shops, transports and displayed it even on their chests. This Qadiani trickery which amounted to defeat of law led to an objection from the Muslims.

(2) Qadianis' places of worship, being obvious centres of heresy and apostasy, are outright filthy. Then to wear Kalimah Tayyiba on chests, filled with anti-Islamic venom, is a disgrace of the holy Kalimah. It amounts to (Allah forbid) writing or hanging Kalimah Tayyiba on latrines. If a person is caught doing so he will be punished. To efface the letters of Kalimah Tayyiba from dunghills is no disgrace to it but a commendable act.

Ghulam Ahmad's Claim that he is Muhammad incarnate

Mirza Ghulam Ahmad Qadiani claimed to be the reincarnation of Muhammad Mustafa صلى الله عليه وسلم and that the noble Prophet صلى الله عليه وسلم had a second *janam* (birth) in the form of Mirza Ghulam Ahmad at Qadian.

In his book, *Ek Ghalati Ka Izalah,* (3rd Edition, Rabwah), on Page 4, Mirza quotes the Quranic verse:

﴿ مُحَمَّدٌ رَّسُوْلُ اللهِ وَالَّذِيْنَ مَعَهٗ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾

(الفتح ٢٩)

(Translation)

'Muhammad is the messenger of Allah. And those with him are stern against the unbelievers and merciful among themselves'. (*Quran,* Al-Fath: 29) and says, *"In this wahi (revelation) I have been named Muhammad and I have also been made Prophet".* Allah forbid!

As a result of this absurd claim, whenever Qadianis recite the Islamic Kalimah لا إله إلا الله محمد رسول الله they imagine, Allah forbid, Ghulam Ahmad in their minds as "Muhammad ur Rasul Allah".

The Lahori branch of Qadianis posed a question to their Headquarters:

"If Mirza was a prophet why do you not recite his name in the Kalimah"?

Reply to this question came from Mirza Bashir Ahmad Qadiani:

> "The reason why the name of Muhammad ur Rasool Allah has been included in Kalimah Tayyiba is that he is head crown and Seal of all the prophets. By including his name, all Prophets fall into it automatically. Therefore, it is not necessary

to include the names of the prophets individually. However, as a result of the birth of the promised Masih (the Qadiani Mirza) a difference has cropped up (in the meaning of the Kalimah). Before the birth of the promised Masih (the Qadiani Mirza) in the world as a prophet the words محمد رسول الله (Muhammad ur Rasul Allah) included in their meaning only such prophets as had preceded him, but after the incarnation of the promised Masih (the Qadiani Mirza) in the world as a prophet, one more prophet has been added to the meaning of محمد رسول الله (Muhammad ur Rasul Allah). Therefore on account of the incarnation of the promised Masih, Allah forbid, the Kalimah لا إله إلا الله محمد رسول الله does not become abolished; it rather shines more brightly. *(Because Mirza Qadiani, the prophet of higher rank, has entered the meaning of Kalimah! Ha, without Mirza, this Kalimah remained meaningless, useless and false! That is why those who recite this Kalimah without including therein Mirza are 'Kafir', rather 'pakka' Kafir'! —Compiler).* In short, the same Kalimah is (effective) even now for embracing Islam, with the only difference that the incarnation of the promised Masih (Mirza Qadiani) has added one more prophet to the meaning of محمد رسول الله (Muhammad ur Rasul Allah). That's all".

"Moreover, even if we accept by supposing the impossible that the sacred name of the gracious Prophet has been included in the sacred Kalimah because he is the last of the Prophets, even then there is no harm and we do not need a new Kalimah because the promised Masih is not a separate entity from

the gracious Prophet as he (Mirza) himself says: "My being is exactly the being of Muhammad ur Rasul Allah محمد رسول الله One who discriminates between me and Mustafa has neither recognized me nor seen me". And the reason for this is Allah Almighty's promise that He would reincarnate "Khatam un-Nabieen" in this world once more as a prophet as is evident from the verse,* "And others of them..." "Thus the promised Masih (the Mirza of Qadian) is himself Muhammad ur Rasul Allah, who has been incarnated in the world again to spread Islam. We do not, therefore, need any new Kalimah. Albeit, a new Kalimah would have been necessary, if some other person had been reincarnated instead of Muhammad ur Rasul Allah".

(Kalimatul Fasl, page 158,
by Mirza Bashir Ahmad Qadiani
Review of Religions, Qadian, — April, 1915).

Qadiani Kufr

Mirza Ghulam Ahmad Qadiani claimed, in total absurdity that Allah made him "Muhammad ur Rasool Allah". And the Qadianis:

1) hold firm belief in this 'Kufria' heretic claim;
2) include Mirza Ghulam Ahmad in the meaning of Kalimah Tayyiba; and
3) mean Mirza Ghulam Ahmad Qadiani when they say Muhammad ur Rasool Allah.

**Please see page 87.*
By the words آخرین منھم *(and others of them ....) Mirza Qadiani has concocted the false meaning as "the prophet to come later", whereas the verse simply means that the holy Prophet* صلی اللہ علیہ وسلم *came not only for the unlettered people of Arabia but he is also prophet for all the people who will be born till the Resurrection.*

In the light of the the above Kufr, if Qadianis wear badges of Kalimah Tayyiba on their person then anybody with a little commonsense will consider them guilty of insulting the holy Prophet himself. صلى الله عليه وسلم

Qadiani Hypocrisy

It is well-known that the holy Prophet صلى الله عليه وسلم ordered the burning up and demolition of Mosque Zirar and turning it into a dungheap because it was constructed by the Hypocrites. If his order was correct (and it was thoroughly correct by all means) then how can the demand of Muslims to demolish places of worship of Qadiani hypocrites or convert them into dungheaps can be wrong, when these are constructed on the pattern of a Muslim mosque with Kalimah on it? However for the present our demand is that Kalimah should not be written on these 'Zirar' prototypes. How can this demand be deemed as unjust?

In short, the Kufr and hypocrisy of Qadianis were playing havoc in Pakistan and they had to be incapacitated to play any more frauds. They cannot insult the Kalimah any more by inscribing it on their buildings and cannot put the holy name of the Prophet صلى الله عليه وسلم into disgrace and dishonour. Muslims, now aware of Qadianis' profane anti-Islamic and anti-state beliefs, cannot tolerate their nefarious activities. Readers may recall that Dr. Abdus Salam Qadiani called the land of Pakistan as an 'accursed country'. (Allah protect us).

Qadiani Threats

The spiritual sire of Dr. Abdus Salam

Qadiani, Mirza Tahir Qadiani, is sounding war trumpet and is threatening Pakistan with warlike conditions of Afghanistan when he says:

"If oppression continues in this region, then conditions similar to those in Afghanistan can arise here too". (Qadiani Weekly, *Lahore:* Page 13, Dated April 20, 1985).

Not content with this veiled threat Mirza Tahir has the audacity to invite the entire Muslim world to join hands with the Qadianis to browbeat Pakistan. He warns:

"If you do not do so then your name will always be remembered with curses".

(Qadiani magazine, *Mishkat,* Qadian, May / June 1985, page 14).

Place all these facts before you and in the name of fairplay do justice whether Dr. Abdus Salam Qadiani's Nobel Award can be a source of delight to you, or a pride for any Pakistani or for that matter for any Muslim anywhere in the world.

NO TOLERATION FOR CONSPIRATORS

A Pakistani organisation in one of its publications, praised Dr. Abdus Salam Qadiani and took the plea that we should commend his scientific skill and ignore his faith, religion or dogmas. Having read this, a feeling Muslim could not restrain himself from writing to this organisation's head who is a well-known

personality. He answered to the communication of that Muslim in these words:

> "What you have written about Dr. Abdus Salam Qadiani shows an exuberance of your sentiments. Just think for a while that we should be open-hearted and tolerant being Muslims. Every day one reads of performances of foreign nationals, non-Muslim scientists and experts who are of other religions. We like their good things, appreciate the worth of their great works, take advantage from their inventions, draw inspirations and praise them for what they have done but we don't discuss their religion as to what it is or what it was or what it should be because we have nothing to do with their religion. We are concerned only for what they have done for humanity or for human advantage. I trust you will now feel at rest".

This point of view is positively Islamic open-heartedness. We support it from the recesses of our heart.

BUT when that scientist and expert

1) cuts the roots of religion of Islam;
2) poses a threat to Islamic interests;
3) makes his expertise a vehicle for the propagation of his sham faith;
4) turns his skill into converting Muslims into apostates; and
5) lures Muslim youth into his religion by offering temptations of money, marriage or employment;

THEN our Muslim admirers while singing an

eulogy for him are in duty bound to Islam to warn their Muslim brethren against the danger lurking in this erudite personality.

Dr. Abdus Salam is a Qadiani first and a scientist later. He is a zealot of Qadianism. Under the garb of his scientific performance he is a conspirator against Islam.

Does any government of the world tolerate conspiracy? Are conspirators not consigned to the gallows? When no government tolerates conspiracy against the state, how can conspiracy against Allah and His Prophet صلى الله عليه وسلم be allowed a let-off!

Dr. Abdus Salam's present leader, Mirza Tahir, is an enemy of Islam and is an ally of enemies of Islam. He is beating war-drum against Pakistan and cursing the whole Islamic world because they don't support him. He is honking hoarse that Pakistan is opposing his party men. Is it Islamic open-heartedness to sing praise of such a person? Just *think* for a while.

TOLERANTS CLASSIFIED INTO CATEGORIES

A Muslim's heart rends at the enthusiasm of showing toleration by the above-noted class of starry-eyed tolerants who ignore the honour of Islam and concern for the *millat*. This class includes three categories of people:

Firstly: Those lay-men who are ignorant of Qadiani beliefs and who are sweetly indifferent to the feelings of hatred, malice and enmity which Qadianis hide in their hearts against the Muslims.

Secondly: Those educated 'gentlemen' who are free thinkers. They dislike restraints applied by religion. To show their disgust against religion is a fashion for them. They inhale the free air of modernism. They do not categorise people, religion-wise. A believer or a non-believer, saint or a heretic, faithful or faithless — all weigh equal in their starry eyes.

Thirdly: Those who are called lovers of religiosity. They speak on social reformation and write lengthy discourses on religious subjects, as self-proclaimed heralds of Islam. Discoursing in learned seminars is service of religion for them. They can be identified in this way that they don't have sufficient time at their disposal due to their national and social pre-occupations to sit in company with pious and godly men. Instead of practising religious obligations they believe more in expediencies and prefer other obligations. In the harem of their heart, worldly prudence, in preference to transworldly thoughtfulness, is the legal tender. Very innocently they will sermonise for tolerance, human brotherhood and large-heartedness. Their sermon is not to hate any human, however repulsive he may be to Allah and His Phophet صلی اللہ علیہ وسلم and His 'Deen', but to tolerate enemies of Allah, His Prophet and His 'Deen'.

Yet this tolerance is limited to matters concerning *Allah* only *because no sooner are their* private belongings harmed or their individual honour assailed than they would forget sermonising tolerance for their personal enemy. Then their rake of vengeance glints and nerve of honour throbs and they will not feel at rest until their antagonist is knocked out.

These lovers of religiosity are aware of Allah's enemies; they can identify them as they can identify members of their household. They fully know that Mirza Ghulam Ahmad Qadiani called himself Prophet Muhammad and presented himself before the world as such.

This is also well within the perimeter of their knowledge that the Qadiani gang takes Mirza Ghulam Ahmad as the promised Masih and the appointed Mahdi. Also they know that the Qadianis are the greatest enemy of Islam and are traitors of our holy Prophet, صلی اللہ علیہ وسلم These tolerants cannot deny that they don't know that the Qadianis call Pakistan 'damned soil'. They know that the Qadianis are in league with the Jews who are conspiring internationally to destroy Pakistan.

In spite of this knowledge and these realisations this class of men sermonises for toleration of Qadianis. **History tells us that nations who are populated with such types get blotted off the map of the world sooner or later, because lack of sense of self-security, and disloyalty to the nourishing faith lead to bondage and elimination.**

Dead Father Habib ur Rahman Reborn

Certainly we are votaries to large-heartedness and tolerance but we are not prepared to accept a fellow as our father if he comes after my father, (Habib ur Rahman's) death and has the cheek to tell me, "I am your dead father, Habib ur Rahman reincarnated; hence submit to me". Shall I tolerate him? Rather I should beat the vagabond with shoes on his head!

PROS AND CONS

On one hand is Ghulam Ahmad Qadiani, the spiritual sire of Dr. Abdus Salam declaring "I am Muhammad".

On the other hand are those of us who being given a Muslim name on birth sermonise to tolerate enemies of Muslims.

What face will these "Tolerant" Muslims show to their holy Prophet صلی اللہ علیہ وسلم on the coming Day of Congregation?

Just as Mir Jafar pushed India into the abyss of slavery by betraying Siraj ud Daulah, in the same manner, three treacherous Qadianis have been successful in undoing Pakistan to a great extent. First was Zafarullah Khan who as Pakistan's advocate before the Radcliffe Boundary Commission lost the link to Kashmir, viz., Gurdaspur, Pathankot, to India, (simultaneously his co-religionist Qadianis were presenting a separate memorandum to the Commission as a separate entity from Muslims) and later as the first Foreign Minister of Pakistan lost the Kashmir case in spite of his tiring and hardly intelligible orations at the United Nations. Second was M.M. Ahmed, the so-called financial wizard who as Financial Adviser during Ayub and Yahya regimes played a key role in the drama of debacle of East Pakistan. And the third is our contemporary Dr. Abdus Salam who as Atomic Energy Adviser to Bhutto, by incompetence or betrayal, landed Pakistan decades behind India in atomic research; so much so, that while India exploded an atomic bomb in 1973, the world has been beguiled into accepting it as "a peaceful (!) explosion of a nuclear

device" in contrast to Pakistan, whose modest nuclear programme purely for generating badly-needed energy has been relentlessly magnified by India as an atomic monster and gullibly accepted so by friends and foes alike the world over. We are immensely thankful to Almighty Allah for bestowing Pakistan with many scientists who excel Dr. Abdus Salam in every field; albeit the Qadiani lobby is endeavouring hard to undo their excellent performance.



APPENDIX

List of Nobel Prize Winners

Nobel Prize winners¹ (continued)

	physiology or medicine			peace	
1901	Emil von Behring	Ger.	work on serum therapy	Jean Henri Dunant Frédéric Passy	Switz. Fr.
1902	Sir Ronald Ross	Brit.	discovery of how malaria enters an organism	Élie Ducommun Charles Albert Gobat	Switz. Switz.
1903	Niels R. Finsen	Den.	treatment of skin diseases with light radiation	Sir William Cremer	Brit.
1904	Ivan Pavlov	Russ.	work on the physiology of digestion	Institute of International Law	(founded 1873)
1905	Robert Koch	Ger.	tuberculosis research	Bertha von Suttner	Austria
1906	Camillo Golgi S. Ramón y Cajal	Italy Spain	work on the structure of the nervous system	Theodore Roosevelt	U.S.
1907	Alphonse Laveran	Fr.	discovery of the role of protozoa in diseases	Ernesto Teodoro Moneta Louis Renault	Italy Fr.
1908	Paul Ehrlich Ilya Mechnikov	Ger. Russ.	work on immunity	Klas Pontus Arnoldson Fredrik Bajer	Swed. Den.
1909	Emil Kocher	Switz.	physiology, pathology, and surgery of thyroid gland	Baron d'Estournelles de Constant Auguste Beernaert	Fr. Belg.
1910	Albrecht Kossel	Ger.	researches in cellular chemistry	International Peace Bureau	(founded 1891)
1911	Allvar Gullstrand	Swed.	work on dioptrics of the eye	Tobias Asser Alfred Fried	Neth. Austria
1912	Alexis Carrel	Fr.	work on vascular suture; transplantation of organs	Elihu Root	U.S.
1913	Charles Richet	Fr.	work on anaphylaxis	Henri Lafontaine	Belg.
1914	Robert Bárány	Austria	work on vestibular apparatus	(no award)	—
1915	(no award)	—	—	(no award)	—
1916	(no award)	—	—	(no award)	—
1917	(no award)	—	—	International Red Cross Committee	(founded 1863)
1918	(no award)	—	—	(no award)	—
1919	Jules Bordet	Belg.	discoveries in regard to immunity	Woodrow Wilson	U.S.
1920	August Krogh	Den.	discovery of capillary motor regulating mechanism	Léon Bourgeois	Fr.
1921	(no award)	—	—	Karl Branting Christian Lous Lange	Swed. Nor.
1922	Archibald Hill	Brit.	discovery relating to heat production in muscles	Fridtjof Nansen	Nor.
	Otto Meyerhof	Ger.	work on metabolism of lactic acid in muscles		
1923	Sir F.G. Banting J.J.R. Macleod	Can. Brit.	discovery of insulin	(no award)	—

Nobel Prize winners[1] (continued)

	physiology or medicine			peace	
1927	J. Wagner von Jauregg	Austria	work on malaria inoculation in dementia paralytica	Ferdinand Buisson Ludwig Quidde	Fr. Ger.
1928	Charles Nicolle	Fr.	work on typhus	(no award)	—
1929	Christiaan Eijkman	Neth.	discovery of antineuritic vitamin	Frank B. Kellogg	U.S.
	Sir F. Hopkins	Brit.	discovery of growth-stimulating vitamins		
1930	Karl Landsteiner	U.S.[3]	grouping of human blood	Nathan Söderblom	Swed.
1931	Otto Warburg	Ger.	discovery of nature and action of respiratory enzyme	Jane Addams Nicholas Murray Butler	U.S. U.S.
1932	Edgar D. Adrian Sir C. Sherrington	Brit. Brit.	discoveries regarding function of neurons	(no award)	—
1933	Thomas Hunt Morgan	U.S.	heredity transmission functions of chromosomes	Sir Norman Angell	Brit.
1934	George R. Minot William P. Murphy George H. Whipple	U.S. U.S. U.S.	discoveries concerning liver therapy against anemia	Arthur Henderson	Brit.
1935	Hans Spemann	Ger.	organizer effect in embryo	Carl von Ossietzky	Ger.
1936	Sir H.H. Dale Otto Loewi	Brit. Ger.	work on chemical transmission of nerve impulses	Carlos Saavedra Lamas	Arg.
1937	Albert Szent-Györgyi	Hung.	work on biological combustion	Viscount Cecil of Chelwood	Brit.
1938	Corneille Heymans	Belg.	discovery of role of sinus and aortic mechanisms in respiration regulation	Nansen International Office for Refugees	(founded 1931)
1939	Gerhard Domagk (declined)[4]	Ger.	antibacterial effect of prontosil	(no award)	—
1943[4]	Henrik Dam Edward A. Doisy	Den. U.S.	discovery of vitamin K discovery of chemical nature of vitamin K	(no award)	—
1944	Joseph Erlanger Herbert S. Gasser	U.S. U.S.	researches on differentiated functions of nerve fibres	International Red Cross Committee[4]	(founded 1863)
1945	Sir A. Fleming Ernst Boris Chain Lord Florey	Brit. Brit.[3] Austr.	discovery of penicillin and its curative value	Cordell Hull	U.S.
1946	Hermann J. Muller	U.S.	production of mutations by X-ray irradiation	Emily Greene Balch John R. Mott	U.S. U.S.
1947	Carl F. Cori Gerty T. Cori Bernardo Houssay	U.S.[3] U.S.[3] Arg.	discovery of how glycogen is catalytically converted pituitary hormone function in sugar metabolism	American Friends Service Committee Friends Service Council	U.S. London
1948	Paul Müller	Switz.	properties of DDT	(no award)	—

1949	Walter Rudolf Hess	Switz.	discovery of function of middle brain	Lord Boyd-Orr	Brit.
	Antonio Egas Moniz	Port.	therapeutic value of leucotomy in psychoses		
1950	Philip S. Hench Edward C. Kendall Tadeus Reichstein	U.S. U.S. Switz.	research on adrenal cortex hormones, their structure and biological effects	Ralph Bunche	U.S.
1951	Max Theiler	S.Af.	yellow fever discoveries	Léon Jouhaux	Fr.
1952	Selman A. Waksman	U.S.	discovery of streptomycin	Albert Schweitzer	Alsatian
1953	Fritz A. Lipmann Sir H.A. Krebs	U.S. Brit.	discovery of coenzyme A citric acid cycle in metabolism of carbohydrates	George C. Marshall	U.S.

[illegible]

Courtesy: New Encyclopedia Britannica

MESSAGE TO THE MUSLIM UMMAH

from:
Aalami Majlise Tahaffuze Khatme Nubuwwat

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بسم الله الرحمٰن الرحيم

MESSAGE TO THE MUSLIM UMMAH

الحمدلله وسلام على عباده الذين اصطفى

وفقنا الله وإياكم لما يحبه ويرضاه

السلام عليكم ورحمة الله وبركاته

Gentlemen: This message contains some important issues and attention of all Muslims is invited to it.

1. In token of Great Benevolence, Allah, the Exalted, sent محمد رسول الله صلى الله عليه وسلم as the last Prophet for providing guidance to entire mankind who have since been born or who are living today or are to be born hereafter. Through His Grace, all people are offered Islam as the religion and رسول الله صلى الله عليه وسلم as the last Prophet. We Muslims have accepted both, with all heart and soul. Islam is, in fact, a great gift of Allah. It is so valuable that no worldly excellence matchs with it. Allah confirms this fact of His true believers in Quran Hakeem in these words:

﴿لَقَدْ مَنَّ اللهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

(سورة آل عمران: ١٦٤)۔

Allah verily hath shown grace to the believers by sending unto them a messenger from among themselves.

(Aal-e-Imran 3:164)

﴿الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله لقد جاءت رسل ربنا بالحق﴾ (الأعراف:٤٣).

Praise be to Allah, Who hath guided us to this (felicity): never could we have found guidance, if Allah had not guided us. Verily the messengers of our Lord did bring the truth unto us.

(Al-A'raf 7:43)

2. But proponents of enmical forces to Islam, like Christianity, Judaism and others, try to deviate Muslims by attacking precepts of Islam. To achieve their objective they adopt several methods, some of which look apparently harmless but they are deep-seated. Their intent is to inflict maximum amount of damage upon Islam and for this purpose lay in wait to charge at its votaries. Most of them are open adversaries but some are clothed in deceit. Therefore, in the scenario unfolding today, it is our duty to forewarn our Ummah and tell them of the conspiracies that are being hatched against Islam. Allah has drawn the attention of Muslims to this danger in these words.

﴿ولن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم قل إن هدى الله هو الهدى ولئن اتبعت أهواءهم بعد الذي جاءك من العلم ما لك من الله من ولي ولا نصير﴾ (البقرة:١٢٠).

Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: The guidance from Allah is the true guidance. Wert thou to follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting friend nor helper.

(Al-Baqarah 2:120)

﴿وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ﴾

(البقرة:٢١٧).

And they will not cease from fighting against you till they have made you renegades from your religion .

(Al-Baqarah 2:217)

وقال النبى ﷺ : «يوشك أن تداعى عليكم الأمم كما تداعى الأكلة إلى قصعتها» (مشكوة ص٤٥٩)

The holy Prophet صلى الله عليه وسلم said; "The people will soon summon one another to attack you as people, when eating, invite others to share their dish."

(Mishkat, p.459)

3. While we have already identified Christianity, Judaism, Idolatory, etc., which are well-known to us, there is however one evil which has raised its head recently, that is, one and a half century ago. This evil is more of a fraud than a religion as such. Perfidies have been many in the past but this one is the latest and very potent. Muslims are not very

much familiar with it. Some who do know about it, are unaware of its dimensions because, unlike other religions which openly claim to be anti-Islamic, this one shows itself as pro-Islamic, doing the damage on the quiet. It claims to be reformist of Islam and attempts to put forth a certain version of its own. In fact, it is hypocrisy hiding its *kufr* (infidelity) under the mask of Islam. The British imperialism during its rule in India, needed its help to maintain suzerainty over the freedom-loving Muslim subjects. Through this Message we wish to invite your attention to this great danger which is looming large over the Ummah and is conspiring plans to ruin the Islamic countries in the present times.

The name of this evil is Qadianiat, also called Ahmadiyat. A Qadiani or Ahmadi moves about calling himself a Muslim but he is a viper-up-the-sleeve and must be guarded against. Our very purpose in extending this message is to enable you to identify him correctly. He shows himself outwardly as a Muslim, takes on names resembling those of Muslims and confuses people at large. Actually, he is as far removed from Islam as a Christian, Jew, or Hindu Idolator is. He behaves like a Muslim in his daily life and simulates Muslim culture, customs, rituals and habits, to the extent that he would even go to wearing a beard whose style is identifiable as a tuft sported beneath the lower lip and environs of the jaw.

4. The Founder of Qadianiat/Ahmadiyat was a man named Mirza Ghulam Ahmad who was born in the town of Qadian, District Gurdaspur, in the province of the Punjab, India, in 1839. The word Qadianiat takes its origin from his birth-place, Qadian, and Ahmadiyat, from his name Ahmad,

which at his birth, his father prefixed with the epithet of Ghulam, meaning slave of Ahmad. Poverty and indigence were rampant in his home. However, his father, Mirza Ghulam Murtuza received an annual pension of Rs.700 from the British Government. Once young Mirza was assigned the task of collecting the annual pension of his father from the government treasury. Young Mirza received the amount (Rs.700) but squandered it in a few days in revelries. Feeling ashamed he did not return home. Wandering through the city of Sialkot, he got himself hired in the Court of Deputy Commissioner of that district. He accepted this first offer no sooner than it came by, since beggars are no choosers and because he was direly hardpressed for the needs of his body-cover and hunger. But actually his salary was so meagre that he had to look for other avenues for sustenance. It could hardly be called a salary because it was approximately sixty cents per month (50 paisa per day). Actually, it was in the nature of charity, doled out to him, to give him at least one meal a day. His service continued for some years.

Luckily for him, his father had provided him some literacy in boyish days. He went over it again to revise and, as his sympathisers counselled, he gathered all his available IQ and sat for an examination of Mukhtari (a sort of attorneyship) yet remained where he was. Obviously, he did not secure passing marks and he could not do so because success does call for a percentage of some wits at least. Days passed by and financial strains mounted up, with each day passing until an idea struck him one day. The elementary knowledge of religion including Urdu, Persian and Arabic which his father had provided him at home through some rural tutors at Qadian, clicked into

him. Mirza pulled out a theologian's garb and was donning it; so the camouflage started early in his life and thickened as his years rolled by.

Foreseeing a lot of pecuniary promise in this substitute, he worked hard on it, realising that the easiest way for getting known in public was by provoking people of other religions, their "pundits" and "padres". This wonderful contrivance was a windfall for him. It paid him rich dividends because he secured the help of some like-minded people in initiating religious disputations over dogmas with theologians of contemporary religions in India of those days. Consequently, a coterie of hard-liners gathered around him and Mirza Ghulam got into the limelight, as he desired. From then on, money was no problem because enough dotards were around to fill his pockets for the various money-raising schemes he proposed to embark upon. In this way, sycophants also stood him in good stead because overflows from handfuls trickled into their pockets as well. Thus the heyday of mounting donations ushered in luscious eats, indulging invigorants and drinks of Plomer's wine and Mirza Ghulam, none the less, was now wearing the mantle of a religious pedant.

The pedantry rose step by step. It was intertwined with the claims Mirza Ghulam made successively. Starting from his assumed pose of a Muslim theologian, he first proclaimed himself a "Mujaddid" (renovator of Islam), then a 'Muhaddath' (holder of conversation with Allah) then a 'Mulham' (receiver of Divine inspirations). All this was up to the year 1884. Then he proclaimed himself a 'Maseel-e-Masih' (Likeness of Jesus). After seven years as 'Maseel-e-Masih', he gave up this pose and in 1891, from a *'likeness'* of

Masih, he raised himself into an *'embodiment'* of Masih. He took on this shape in the form of 'Promised Masih/Messiah' and declared that he was that living Masih whose reappearance in the world had been promised. Therefrom he spelled his theology in the death of Jesus. In order to do so, he dug into ancient history. His anthropological expertise informed him that Jesus successfully duped the posse of Roman soldiery that guarded 'the Cross' and his grave and ran away incognito from that execution site to Kashmir in India and died there. Mirza has also spotted his grave in the city of Srinagar. As against all this, the Quran Hakeem and Holy Ahadith have informed us that Hazrat Isa, (Jesus), peace be on him, was never put on 'the Cross,' but was bodily lifted into the skies and will come down into the world again, near the time of Resurrection and shall slay "Dajjal" (anti-Christ).

A decade later, i.e., in 1901, Mirza climbed to the finale of his claims, i.e., Prophethood and Messengership of Allah. He wrote in his books that he had received inspirations and *Wahi* (revelation) from Allah that the following verses of the Quran Hakeem were Allah's announcement in respect of his personality.

١- ﴿مُحَمَّدٌ رَّسُوْلُ اللهِ وَالَّذِيْنَ مَعَهٗ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

(الفتح : ٢٩) (ایک غلطی کا ازالہ ص۔٣).

Muhammad is the Messenger of Allah. And those who are with him are stern against the disbelievers, (but) merciful among themselves.

(Al-Fath 48:29) (Ek Ghalati ka Izala. p.3. Tazkirah p.94, 4th Edition).

۲- ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

(الصف: ۹) (تذکرہ ص ۳۸۷-۳۸۸) (اعجاز احمدی ص ۷)

He it is Who hath sent His Messenger with the guidance and the Religion of Truth, that He may make it triumph over all religions.

(As-Saff 61:9) (Tazkirah pp.387-388, 4th Edition)

۳- ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ﴾

(آل عمران ۳۱) (حقیقۃ الوحی ص ۸۲)

Say (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you.

(Aal-Imran 3:31) (Haqiqat-ul-Wahi p.82)

٤- ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا﴾

(الأعراف ۱۵۸) (تذکرہ ص ۳۵۲، طبع چہارم)

Say (O Muhammad): O mankind! Lo! I am the Messenger of Allah to you all.

(Al-A'raf 7:158) (Tazkirah p.352, 4th Edition)

۵- ﴿وَمَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى﴾

(النجم ۳-٤) (تذکرہ ص ۳۷۸)

Nor doth he speak of (his own) desire. It is but a Revelation revealed.

(An-Najm 53:3-4) (Tazkirah p.378)

٦- ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللهَ يَدُ اللهِ فَوْقَ أَيْدِيهِمْ﴾

(الفتح ١٠) (حقيقة الوحي ص ٨٠)

Lo! Those who swear allegiance unto thee (Muhammad) swear allegiance only unto Allah. The Hand of Allah is over their hands.

(Al-Fath 48:10) (Haqiqat-ul-Wahi, p.80)

٧- ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ﴾

Say: I am only a human being like yourselves. My Lord reveals unto me that your God is only One God.

(Al-Kahf 18:110) (Haqiqat-ul-Wahi, p.81)

٨- ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا . لِيَغْفِرَ لَكَ اللهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾

(الفتح ١) (حقيقة الوحي ص ٩٤)

Verily We have given thee (O Muhammad) a manifest victory, that Allah may forgive thee of thy faults of the past and the future.

(Al-Fath 48:1) (Haqiqat-ul-Wahi, p.94)

٩- ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا﴾

(المزمل - ١٥) (حقيقة الوحي ص ١٠١)

Verily We have sent unto you (O men!) a Messenger as a witness over you as we sent a Messenger unto Pharaoh.

(Al-Muzammil 73:15) (Haqiqat-ul-Wahi, p.101)

١٠- ﴿إِنَّا أَعْطَيْنَٰكَ ٱلْكَوْثَرَ﴾

(الكوثر ١) (حقيقة الوحي ص١٠٢)

To thee have We granted the Fount (of Abundance).

(Al-Kauthar 108:1) (Haqiqat-ul-Wahi, p.102)

١١- ﴿ (اراد الله) أن يبعثك مقاما محمودا ﴾

(حقيقة الوحي ص١٠٢)

God has determined to grant thee that position in which thou will be praised.

(Haqiqat-ul-Wahi, p.102)

١٢- ﴿يس . وَٱلْقُرْءَانِ ٱلْحَكِيمِ . إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ .
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

(يس ١) (حقيقة الوحي ص١٠٧)

Ya Sin. By the Quran, full of Wisdom, thou art, indeed one of the Messengers sent on a straight path.

(Ya-Sin 36: 1-3)
(Haqiqat-ul-Wahi, p.107, Tazkirah, p.479)

١٣- ﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ﴾

(الأنفال ١٧) (حقيقة الوحي ص٧٠)

And thou (Muhammad) threwest not (a handful of dust) when thou didst throw, but Allah threw.

(Al-Anfal 8:17) (Haqiqat-ul-Wahi p.70)

١٤- ﴿ الرَّحْمَٰنُ . عَلَّمَ الْقُرْآنَ ﴾

(الرحمن ١) (حقيقة الوحی ص ٧٠)

Allah, The Beneficent. It is He Who has taught the Quran.

(Ar-Rahman 55:1-2) (Haqiqat-ul-Wahi, p.70)

١٥- ﴿ قل انی امرت وانا اول المومنین ﴾

(حقیقة الوحی ص ٧٠)

You say that I have been commanded and I am the first to accept the faith.

(Haqiqat-ul-Wahi, p.70)

١٦- ﴿ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ ﴾

(الكهف ٢٧) (أيضا ص ٧٤)

And recite that which hath been revealed unto thee from thy Lord.

(Al-Kahf 18:27) (Haqiqat-ul-Wahi, p.74)

١٧- ﴿ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴾

(الأحزاب ٤٦) (أيضا ص ٧٥)

And as one who invites to Allah's (Grace) by His permission, and as a Lamp spreading Light.

(Al-Ahzab 33:46) (Haqiqat-ul-Wahi, p.75)

١٨- ﴿ ثُمَّ دَنَا فَتَدَلَّىٰ . فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴾

(النجم ٨-٩) (أيضا ص ٧٦)

He drew nigh and came closer till he

was at a distance of but two bows' length or even nearer.

(An-Najm 53: 8-9) (Haqiqat-ul-Wahi, p.76)

١٩- ﴿سُبْحٰنَ الَّذِىٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا﴾

(الإسراء ١) (ایضا ص ٧٨)

Glorified be the Being Who did take His bondsman (Muhammad) for a journey by night.

(Isra 17:1) (Haqiqat-ul-Wahi, p.78)

٢٠- ﴿وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ﴾

(الأنبياء ١٠٧) (اربعین نمبر ٣ ص ٢٣)

And We sent thee not but as a Mercy for all the worlds.

(Al-Anbiya 21:107) (Arbaeen No. 3, p.23)

5. Every Muslim knows that the above verses of Quran Hakeem were revealed fourteen hundred years ago and related to the personality of Khatam-un-Nabieen خاتم النبیین محمد رسول اللہ صلی اللہ علیہ وسلم but the Shameless Mirza Ghulam, brushing away all scruples, arrogated these verses to his self, undeterred by any qualm of conscience. He also tampered with hundreds of Quranic verses. Not stopping at that, he laid claim of superiority over all the Prophets and invited people to repose their belief in his concoction. Those who refused he abused and like a vulgarian he addressed them as swine, dogs, bastards, sons of prostitutes and denizens of inferno. These abuses are recorded in his writings and can be read there.

6. Doctors of Islamic Law and learned Muslims wrote copiously in rebuttal of Mirza Ghulam's blasphemies. As a result, he and his followers were expelled as infidels, apostates and outcasts from the Islamic fold.

The Government of Pakistan, taking a lead among Islamic countries, declared the Qadianis a non-Muslim minority community of Pakistan. An amendment to the Constitution of Pakistan was moved and passed on September 7, 1974, with the following text:

> "A person who does not believe in the absolute and unqualified finality of the prophethood of محمد رسول الله صلى الله عليه وسلم the last of the prophets or claims to be a prophet, in any sense of the word or of any description whatsoever after محمد رسول الله صلى الله عليه وسلم or recognises such a claimant as a prophet, is not a Muslim for the purposes of the Constitution or Law".

Pakistan's step was in response to a resolution of Rabita Alam Islami which convened a conference in Makkah, attended by 144 religious Organisations of Islamic countries from Morocco to Indonesia. This 'meet', representing the entire Ummah, passed a unanimous Resolution which is historic in the sense that it was the consensus of the Islamic Ummah to declare Qadianis/Ahmadis as Kafirs, excommunicating them from the Islamic fold.

The Resolution reads:

> "Ahmadiyat is a false movement which under the guise of Islam and for the

sake of mundane interests, contrives and plans to damage the foundations of Islam. Its deviation from the basic Islamic principles is obvious and clear from the following points:

(1) The founder of this movement claimed prophethood for himself.

(2) The Ahmadis deliberately distorted the meaning of Quranic verses and tampered with Quranic verses.

(3) They have issued a 'Fatwa', abolishing the validity of Jehad.

This movement was originally fostered by British Imperialism in India. Ahmadiyat is still thriving in its ambitious ventures with the support of imperialism and has deep associations with anti-Islamic forces and plans perfidious activities against Islam. With the help of these forces, the "Ahmadis" have been trying to tamper with the basic Islamic belief through various means, such as,

(1) Using the name "mosque" for their camps of apostasy with the help of anti-Islamic forces.

(2) Misuse of schools, orphanages and madrassas with financial support from Non-Muslim Powers in order to support the anti-Islamic objectives of the non-Muslim powers.

(3) Publishing corrupted interpretations of the Holy Quran in various languages for distribution in the world.

In view of the above facts, this Conference resolves that:

(a) It is an obligation on all Islamic Organisations of the world to keep a vigilant eye on all activities of the Ahmadis in their worship-houses social centres and orphanages and challenge them for their underground political activities. The traps and conspiracies they have set up against the Muslims should be unveiled and made known to the whole Islamic World.

(b) They should at the same time be declared 'kafir' and excommunicated from the fold of Islam and should not be allowed to enter the 'Harmain' (the sacred areas of Makkah and Madinah).

(c) The Muslims should also be careful in their social dealings with them. They should break off all their social, political and matrimonial connections with them.

This conference also demands that:

(1) All Islamic countries should impose restrictions on all activities of the Ahmadis in their countries.

(2) All the means and resources of the Ahmadis gathered by them for anti-Islamic activities should be confiscated.

(3) They should not be entrusted with any responsible position in their countries.

(4) The alterations made by the Ahmadis in the Holy Quran should be made known to the Muslims. People should be informed of all such altered versions and further publications of Ahmadi translation should be prohibited."

7. Mirza Ghulam Qadiani confronted the Ulema of Islam many times and threw Mubahala (curses rendezvous) challenges to them but was defeated on each occasion. All glory to Allah, the Exalted, that Mirza Ghulam was proved an impostor and a liar. With all his loquacity, at last he passed away in 1908, having been struck with pestilence of Cholera.

By way of an example, we give here a short account of a Mubahala held on May 26, 1893, (Zeeqadah 10, 1310 A.H.) which proved fatal to Mirza Ghulam Ahmad. He threw the Mubahala challenge to Maulana Abdul Haq Ghaznavi. When both sides came out in the open and faced each other, Maulana Abdul Haq implored Allah, in these words: Ya Allah, I consider Mirza Ghulam Ahmad a liar, an impostor, an apostate and a dualist-infidel. If I am wrong, let curse befall on me. At his turn, Mirza Ghulam Ahmad beseeched Allah with these words: Ya Allah, I consider myself a Musalman. If I am a liar in my claim, send down your curse on me.

(Majmu-a-Ishtiharat-e-Mirza Qadiani, Vol.1, pp. 426-427).

In this way, both parties implored Allah to send His Curse on whosoever was a liar. Result came out on May 26, 1908. Mirza Ghulam, the liar died while Maulana Abdul Haq lived up to May 16, 1917, i.e., nine years more. (*Rais-e-Qadian, Vol.2, p.129)* . It is interesting to note that it was Mirza

himself who had said that in Mubahala contests the liar dies first, in the *lifetime of the truthful.*

(Malfoozat-e-Mirza, Vol.9, pp. 440-441).

8. The death of Mirza Ghulam Ahmad shocked his followers because they were expecting Maulana to die first in view of what their pseudo-prophet had told them. On the contrary, Mirza was the first to go into the grave. Qadianis were so disappointed that many left Qadianiat, saying their prophet was a liar. By Allah's beneficence, they rejoined Islam and offered their heartfelt penitence. Yet, many are still blinded with prejudice and remain adamant.

﴿وَمَنْ يُضْلِلِ اللهُ فَلَا هَادِيَ لَهُ﴾ (سورة الأعراف: ١٨٦)

Verily, Allah has said: Those whom Allah leaves to themselves, there is no guide for them.

(Al-A'raf 7:186)

9. Mirza Ghulam's descendants know in their hearts that their sire was a liar and his claim of prophethood a made-up story. They know he played a hoax and also know he was publicly discredited many times but they support his pseudo-prophethood call, because firstly, he was their grandee and secondly if they do not do so, all that money which is today flowing into their household coffers shall stop. Their objective is: Name, Fame and Money. Truth is a taboo for them.

With Pakistan coming into existence in 1947, the British government on the eve of quitting the sub-continent, did not forget their erstwhile vassals and carved a separate piece of land for the Qadianis within the territorial limits of Pakistan. Lest it

should be called a gift in return for service, the British gave it a semblance of sale-transaction at a ridiculous price of nine paisa i.e., 3 cents per sq. yd. As a goodwill gesture, in the form of a gratuity, this was the Britisher's parting present to them. In this way they were enabled to transfer their apostatic centre from Qadian (India) to Rabwah (Pakistan). Having received this land, they planned it out as if it were a colony. Giving it the status of a 'protected settlement' they restricted land sale except to Qadianis. Muslims were denied entrance in Rabwah unless they proved their bona fide reason for entry. Qadianis made their own laws of Civil and Judiciary and established a secretariat on the pattern of a parallel independent authority, in other words, a state within a state.

When Pakistan National Assembly declared the Qadianis a non-Muslim Constitutional minority in 1974 and applied controls as a corollary to this declaration, their Chief, Mirza Nasir Ahmad (grandson of Mirza Ghulam), stealthily fled to London. There he sat snug in the lap of Qadianis' old master-saviours who promptly allowed them to establish a centre near London which they named Islamabad, with the object of confusing the world opinion and as a challenge to Pakistan's capital, Islamabad.

10. Now, these fraudulent people, show off as Muslims (in Muslim dress with Muslim names and Muslim customs) and go out "hunting" in those countries which lack resources and which are economically, industrially and educationally underdeveloped and where their antecedents are little known either to the inhabitants or to their governments. Their targets are poverty-stricken Muslims. Therefore the Qadianis undertake

welfare projects with government permission and with their own funds open schools, literacy centres, basic health units, poor houses and also operate development projects in agricultural, commercial and power sectors, very much similar to what Christian missionaries did once upon a time and also now particularly in dark territories of the world. In this way, the Qadianis establish their philanthropic bona fides in those countries and after having won the people's hearts as social benefactors, they start preaching Qadianiat and the "prophethood" of their Ghulam in private friendly talks and in unobtrusive tete-a-tete. People are given to believe that Qadianism/Ahmadism is a sect of Islam like other Islamic denominations.

11. Through this message, we call upon our Ummah to be careful. Beware! Do not tread into the nets spread by these Kafirs. They are murderers of our faith, hiding in the bush, unlike preachers of other religions who are out in the open. See through their schemes; boycott them at social levels because they are hypocrites and will harm you if you are not cautious. Our message to the Musalman is: Save your faith and that of your brother from these robbers.

More important is our call to the Ulema and those Islamic divines who exercise religious jurisdiction in their circles or who run schools of theology and seats of Islamic learning, that they should forewarn Muslims in their lectures, sermons and talks and expose Ahmadi/Qadiani mischief, fuelled by anti-Islamic world forces.

12. Aalami Majlise Tahaffuze Khatme Nubuwwat is a trans-world organisation by Allah's grace which is bidding for the protection of the entire Islamic Ummah from apostasy and dualist-

infidelity. Therefore, if Muslims in any country find Ahmadi/Qadiani kafirs raising their heads, we request them to contact any of the offices of Aalami Majlis at once. No sooner will they pass this information than we shall spring into action, for we believe in nipping the mischief in the bud. For you just to tell us, the rest you will see ! Insha Allah.

13. Contact offices of Majlise Tahaffuze Khatme Nubuwwat are:

(1) **Aalami Majlise Tahaffuze Khatme Nubuwwat** Huzoori Bagh Road, Multan, Pakistan. Phone (061) 40978.

(2) **Karachi Office:** Jama Masjid Babe Rahmat Trust, Old Numaish. M.A. Jinnah Road, Karachi-74400. Phone (021) 7780337.

(3) **London Office:** 35, Stockwell Green, London. SW9 9HZ, U.K. Phone: (071) 7378199.

AALAMI MAJLISE TAHAFFUZE KHATME NUBUWWAT AND ITS SERVICES

An Introduction

AALAMI MAJLISE TAHAFFUZE KHATME NUBUWWAT AND ITS SERVICES

بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

Note: *Qadianis have deceptively adopted the name of "Ahmadis" for themselves. They are also known as Lahorees and Mirzais)*

Before introducing the readers to the organization and institution of Aalami Majlise Tahaffuze Khatme Nubuwwat, it is necessary to dilate briefly about Qadianism.

THE CORE OF QADIANIAT

Qadianism is a fistula. It is a running sore like Zionism corrupting the world community, with the difference that Qadiani adherents masquerade as Muslims. Actually they are not Muslims. Let the Muslims all over the world know about it and take note. And beware, Qadianiat inflicts great damage to Islam. No other religion does so because Qadianis are hypocrites.

The embryo that gave birth to this surreptitious fetus was a person, by name Mirza Ghulam Ahmad, born in a village of India called Qadian, round about 1838/40. He laid all sorts of impossible claims, saying that he was the promised Masih, son of Mary (Hazrat Mariam), the promised Mahdi, reincarnation of Muhammad صلی اللہ علیہ وسلم and of Hindu god Krishna, and all such bunkum. Actually, he was a megalomaniac under the delusion of greatness.

But it was in 1901 that he stabbed Islam in the back and came out with a claim that Allah had nominated him as a prophet and said that he had received Divine Revelations (wahi) through angels enjoining upon him to streamline Islam. Incidentally, one of his angels was a young Englishman, sitting on a chair in front of a table, and spoke revelations to Mirza in English. Mirza in wonderland!

Mirza was able to perform this trickery by taking advantage of the word 'Ahmad' which happened to occur in his name as 'Ghulam Ahmad' . This gave him the cue to establish a new faith. He did so and gave it the name of "Ahmadiyah". This was meant to confuse Muslims, so that they could take it as a denomination of Islam. In this way, he adopted the name of Ahmadiya to satisfy his ego. His hypocrisy was that in this manner he could maintain an affinity with Islamic nomenclature. since through Quran Hakeem, he had known that Muhammad and Ahmad are two specific names of Islam's Prophet صلی اللہ علیہ وسلم

But the phrase "Ghulam Ahmad' means 'Slave of Ahmad' (Ghulam lexically stands for

"slave") yet Mirza shook off the bondage of Muhammad صلى الله عليه وسلم and, disowning his "Ghulami" (slavery), he established dogmas of a faith he called "Ahmadiyah". Therefore, it is evident that the base of this faith is on a tricky similitude with Islam. Consequently, infidelity of a Qadiani who calls himself Ahmadi is founded on the fundamental principle of dualism (zindiqah) and so he is a 'dualist-infidel' (zindiq-kafir)

Aims and objects of Qadianism or so-called "Ahmadiyat"

They are mainly:

(1) To believe in the pseudo-prophethood of Ghulam Ahmad, in his concocted revelations, prophecies,etc.
(2) To create disunity among Muslims.
(3) To confuse them by preaching dualism.
(4) To apostatize them.
(5) To break away Muslims form their Ummah.
(6) To abrogate Allah's Order of Jehad.
(7) To conspire against Muslim countries.
(8) To establish a Qadiani state in the world.

Establishment of Majlis Takes Place

These secret aims, on their disclosure, caused a great concern to the Ulema of Indo-Pakistan sub-continent. The learned men of Islamic Law rose to fight out this 'satanism', to save Muslims from becoming apostates. In pursuance thereof, Amir-Shariat Syed Ataullah Shah Bokhari, may his soul rest in peace, established an organization in Pakistan in 1952, by name Aalami Majlis Tahaffuze Khatme Nubuwwat, an exclusively religious body with no political strings attached, objective being to

stop simple Muslim folks from falling into this 'Satan-activated' movement of Qadianism launched in the name of Islam. The lie of Ghulam Ahmad, that he was a prophet sent down by Allah to renovate, reform and refurbish Islam, needed to be exposed vis-a-vis the correct Islamic dogma. To carry out this important work, therefore, the Majlis set up its central office at Multan, now being looked after by Maulana Aziz ur Rehman. At present, the Majlis has more than forty offices in Pakistan and elsewhere. By Allah's grace, they are manned by well-trained personnel. Additionally, nine religious schools and ten mosques are run by the Majlis, and their expenses are fully met by it. These houses of Sharia knowledge are operating close to where the Qadianis have set up their apostatizing centres.

Services Rendered by the Majlis

The circumstances leading to the establishment of the Majlis having been mentioned briefly, the services rendered by it will now be recounted.

(1) Majlis succeeded in getting Qadianis (who call themselves Ahmadis) declared as non-Muslims.

Soon after its inception, the Majlis, aiming to get Qadiani or self-styled Ahmadi declared a non-Muslim community of Pakistan, embarked on an anti-Qadiani movement in 1953. Actually, this was part of a three-pronged demand, namely, (a) declaration of Qadianis as non-Muslims (b) dismissal of Zafarullah Qadiani from foreign ministership and (c) removal of Qadianis from key posts in the government.

But the difficulty arose that Zafarullah Qadiani was well-saddled in his seat, supported by his masters abroad and the anti-Islamic world forces. No wonder, the fledgling Pakistani government acquiesced. In a struggle that followed as a result of Qadiani conspiracy, no less than ten thousand Muslims lost their lives for the noble cause. Despite this heroic martyrdom, the anti-Qadiani movement of the Majlis lived on. The initial set-back turned out to be temporary because the 'light in the lamp lay not dead'. By Allah's grace, it flickered, kindled and reshone under the tenacious personality of Hazrat Maulana Muhammad Yusuf Binnori, (Allah's mercy on him), who took over and saw the Majlis rejuvenate. At last, after great struggle and extreme perseverance put up by the Majlis, the national Assembly of Pakistan declared in 1974 the Qadianis or the so-called Ahmadis are non-Muslims. *Alhamdulillah.* Subsequently this became the law and a part of the country's Constitution. Thanks to Allah, million-fold and high aloft remain the banner of Nubuwwat of Hazrat Muhammad Mustafa! .... But, as it ought to be,the Qadianis did not take to this kicking. They started playing foul. In breaking the law of land, they adopted the modus of 'hit and run.' In the meantime, on Hazrat Binnori's sad demise (may Allah shower blessings on him) Hazrat Maulana Khan Muhammad Sahib, (may Allah increase His favours on him), took over the mantle and after an year's efforts, the Majlis succeeded in getting an Ordinance issued by General Muhammad Zia-ul-Haq, President of Pakistan,on April 26, 1984, which inter-alia, (a) stopped Qadianis from calling themselves Muslims (b) restrained them from announcing their worship calls like calls of *azan* (c) prevented them from naming their worship places

as mosques (masjid) and (d) forbade them from using those distinctive features which are Islam's basic cognizances (Sha'ir-e-Islam).

(2) Majlis succeeded in removing the 'Iron Curtain' around Rabwah

On the Partition of India the British sold a large tract to Qadianis in the Punjab, within territorial limits of Pakistan, on a nominal price, as a parting gift for their past services. Actually, Ghulam Ahmad Qadiani was a servile flatterer of the British. He was a vassal and his followers closely followed him in this capacity. Vassal is a person who holds land from a lord to whom, in return, he gives help in war or whenever needed. Because of this servile work which was performed by Ghulam Ahmad and his followers, the British government gave them lands in the Punjab. Of course Ghulam Ahmad's forefathers as vassals to their British lords, had supplied them men and horse to fight against the Indian Muslims who had risen in revolt in 1957. This fact of vassalage of Ghulam Ahmad and his family must be borne in mind to understand as to why the British gifted lands to them in the Punjab. Having got the said tract in Pakistan, in return for their past vassalage, the Qadianis established there a centre or town for their activities. They named this town 'Rabwah'. Having been set up as a result of British charity, Rabwah and the adjoining tract was turned into a Qadiani sanctuary. Of course, Rabwah was its metropolis, where a parallel administration flourished through their chief functionary, called 'Khalifah', with an advisory council promulgating rules and enforcing laws. Rabwah had its own secretariat, a judiciary, and seats of Qadiani theology. Even secret armories existed. Muslims

were denied entry into the town without sufficient proof of their bonafides, nature and purpose of visit. Those allowed inside were shadowed and secret Intelligence kept surveillance over them. In short, the pattern was exactly like a communist territory behind an 'iron curtain'. Pakistani law was a taboo there and a Muslim could neither purchase land, own or construct houses nor open up business firms in Rabwah.

Thanks Allah, the movement launched by the Majlis saw this private sanctuary eliminated. The town was declared an open city and the Majlis renamed it Siddiqabad. The Qadianis' dream of having a 'Vatican city' for their 'pontiff' vanished into thin air. All this became possible through untiring and selfless efforts of the stalwarts of Majlise Tahaffuze Khatme Nubuwwat who succeeded in setting up there mosques and two Islamic centres. This wonderful step resulted in bringing many Qadiani families back into the Islamic fold.

(3) Majlis publishes Literature in rebuttal of Qadianism

Aalami Majlise Tahaffuze Khatme Nubuwwat has published hundreds of books, pamphlets, booklets and handbills in Arabic, Urdu, English, and German in refutation of Qadiani blasphemies. Some of these have been reprinted in thousands and distributed free. Not only that. Cassettes in the English language have been recently brought out for the benefit of people abroad and foreigners. Withal, the Majlis produces two weeklies, beautifully printed and multi-coloured. One is 'International Weekly' magazine from Karachi

under the able editorship of Maulana Abdur Rahman Bawa. and the other, 'Lolak' weekly, from Faisalabad. They have a wide distribution at home and abroad by Allah's grace.

(4) Setting up of Libraries

The Majlis sponsors many Reading Rooms and maintains several libraries. These play a positive part for public consumption and in educating Muslim intelligentsia on Qadiani heresy. Without them, many of our religious academicians would not know the difference between a Qadiani non-Muslim and other non-Muslims. The main library is in the central office of the Majlis at Multan where important Islamic books are available, along with old and contemporary Qadiani literature. It is hardly possible to minimise the importance of possessing all possible Qadiani literature, old and new, in the library because it has been noticed, that at the time of scholastic confrontations, the Qadianis mix original works with their reprints. Their intention is to confuse Muslim Ulema and to confound them over references, so as to create embarrassment during discussions, debates and argumentations, since more often than not, they would shift their stance when arguments corner them. Therefore, a comprehensive study of all their past and present books along with reprints is necessary.

(5) Training of Preachers

Here the need arises of having trained personnel. This is undertaken meticulously by the Central Office at Multan, followed by regional offices where the faculty of Majlis hold exhaustive courses and seminars. In these training centres,

intelligent and imaginative young men who must have read all necessary disciplines of Islamic theology including Sharia and jurisprudence, are trained for interlocution, and in the art of repartee and logic. They are given additional lessons in the art of conducting contest by argumentation. They are provided Qadiani literature to read and assimilate. In this way they are in a position to draw their inferences independently, thus leading to a build-up of self-confidence. In short, a team of dedicated men who are paid suitable emoluments is prepared and they hold aloft the banner of Khatme Nabuwwat صلى الله عليه وسلم May Allah bless them with success in undoing the stupendous harm done to the millat and the humanity by the Qadianis. Besides these arrangements, the elders of the Majlis deliver lectures and talks, followed by question/answer sessions in Deeni Madrasas and mosques. In this way, the Majlis functionaries are always engaged in discourses and sermons on the subject of Khatme Nubuwwat in public and private.

Here must be mentioned the marathon effort put in by Hazrat Maulana Muhammad Yusuf Ludhianvi, a characteristically indefatigable marvel, who is the first Deputy Chief of the Central Majlis, assisted by Dean of faculty of Tabligh Maulana Abdur Rahim Ashar, a prodigy who quotes texts with dates from Qadiani books from his computer-patterned memory.

(6) Department of Law Suits and their Follow-up

More often than not, court cases have to be pursued against Qadianis. Many such are pending in Pakistani courts, at least twenty-nine in Sindh courts alone. Sometimes it is a Qadiani who lodges a complaint. Aalami Majlise Tahaffuze Khatme

Nubuwwat defends on behalf of the oppressed Muslims and bears expenses.

As a point of interest, it may be mentioned that Qadianis instituted a law-suit against the Muslims of South Africa in the Supreme Court of South Africa, Good Hope Division.

Majlis sent its team of lawyers, with complete record and books of references. They copiously argued to success, before a Jewish woman-judge. By Allah's grace and help, the Qadianis lost their case and the Imam of the mosque who had been turned out from 'Imamat' by Muslims due to his Qadiani faith was not reinstated by the Court, but only some money was decreed to be paid out to him, out of compassion for loss of his reputation in society and to compensate him for the loss of his service in the mosque.

Most interesting is the final remark in this judgement. It says "Money is a poor consolation for being intentionally deprived of any meaningful contact with friends and even relatives and treated as a harmful pariah". The judge calls the Qadiani "a harmful pariah". By Allah, the Jewish judge, out of her sympathy for the Qadianis, falls into calling Qadianis "Pariahs". And "Pariah", as per dictionary, has two meanings, (a) a vagabond dog who roams as a loafer in streets and (b) a low caste person, a scavenger, an untouchable.

(7) Sending Delegations abroad

The Majlis performs this work in a dedicated manner. The first official interlocutor was Hazrat Maulana Lal Hussain Akhtar, (may his soul rest in peace). He held meaningful dialogues and dis-

cussions in Fiji Islands, Germany, Britain and India. While in Britain, he was successful in getting back the Shahjahan Mosque (constructed by dowager Princess of Bhopal in Woking, London) which the Qadianis had occupied in 1901. At last, the mosque was released after 67 years. Praise be to Allah. This mosque continues to be in the possession of Muslims today. Moreover, the Majlis has sent delegations to numerous places in the world, such as Burma, Indonesia, Singapore, Thailand, European continental countries, American States and to many African countries. This is a regular feature of the Majlis that it sends Tablighi missions abroad and holds annual meets, conferences and tete-a-tete sessions in different locations of the World. In Spain, Mauritius and Bangla Desh, there are full-fledged offices that are active.

In January 1990, the Majlis rushed a delegation to the Republic of Mali, a Muslim-populated country in West Africa, when a report was flashed to the central office of the Majlis that 35,000 Muslims, owing tribal allegiance to a Sheikh, by name Umar Kante, has been won over by Qadianis on promises of monetary aid for their agricultural inputs, health schemes, educational institutions, roadways and rural electrification. Maulana Abdur Rahman Yaqoob Bawa, the versatile talent of the Majlis, assisted by Maulana Manzoor Ahmad Al-Hussaini flew into Mali. Kante realised his mistakes. Flabbergasted beyond words, he threw his arms up in the air, in view of several hundreds of his men and, bowing low with folded hands, pleaded to Allah for forgiveness. Tears rolling down his cheeks, he stood broken in anguish. Said he: "they had told me that Deen Ahmadiya was no different from Deen Muhammadiya". The guileless Kante had been hoodwinked.

(8) The Majlis Provides Financial Aid

People who have forsaken Qadianiat to rejoin Islam by Allah's guidance, and, as a result, have lost their jobs, professions or work-outlets, have been helped out with money and resources for establishing themselves in their new set-up. Many can be seen living honourably after the Majlis has rehabilitated them. All praise is due to Allah, the High. Then, there are some tragic cases of those who either lost their life or were declared missing or kidnapped by these infidels. Their families are philanthropically treated by the Majlis, compensated and sustained. The Majlis is glad to spend this money in a spirit of seeking Allah's pleasure.

(9) The Majlis Established a Centre in London in 1987

Need for setting up a centre in England arose immediately when the Qadiani head, Mirza Tahir Ahmad, grandson of Mirza Ghulam Ahmad, running away from Pakistan, incognito at dead of night, found an asylum for himself in London. The British, old faithful ally of the Qadianis, provided this runaway all possible cover. Very much understandable! As a result of this conjunction Mirza Tahir secured 25 acres of land for a housing project for his clan, giving this colony the name of Islamabad. Allah's curse for naming infidelity as Islam! This new Qadiani centre became the hub of apostatic activities. Simple Musalmans in the U.K. and elsewhere, unaware of the Qadianis guile, would have been caught in their snare but, thanks Allah, the most Beneficent, the Aalami Majlise Tahaffuze Khatme Nubuwwat stepped in at the opportune time. They sent out a call to Muslim leaders of the world to convene in Wembley Hall,

London. As Allah willed it, this turned out to be a grand get-together in 1985. Its unexpected success has led to regular subsequent annual meets in London.

In the plenary session which was well attended, a high-objective decision was made, that is, to take necessary measures to establish a permanent office for the Majlis in London to coordinate world-wide activities of the Majlis and develop its aims and objects in distant countries that would not have been possible otherwise. By Allah's grace, this step turned out to be very beneficial because no sooner were the Qadiani plans known than they got quashed and some nipped in the bud, as happened in Mali.

The Majlis purchased a building for 1,35,000 pounds sterling on April 26, 1987. Presently it consists only of two large halls on 12000 sq ft. This is situated in the heart of London Metropolitan area and was a church building. The Majlis started its work in it straightaway by opening an office and establishing a library. Prayers on Eid days, Fridays, Tarawih during Ramadhan Mubarak and the daily five-time *'salat'* are also regularly performed by the grace of Allah the Exalted.

Organizational activities of the Majlis are undertaken in the London Centre and, as need arises, training courses are held in which Islamic principles and dogmas in relation to the Last Prophethood are spelled out by learned theologians in the light of injunctions of Quran Hakeem, the Sunnah and consensus of jurists. Sermons and lectures are delivered before the elite, during well-attended workshops and seminars, on the subject of dualist-infidelity of Qadianis and their apostasy. From this Centre is distributed literature in refutal

of Qadiani heresy. Teams of preachers are sent out from this base and additional plans are on the anvil to enlarge this service skilfully in the cause of Allah not only for Europe but also for other Western countries. Strategies, as they unfold, shall bear fruits, Insha Allah.

The Nucleus

The present building of the London Centre consisting of two big halls needs, apart from repairs, some necessary new construction on urgent basis. These additions are a must because as work-responsibilities increase, so do the structural needs to house them.

The project is estimated to incur an expenditure of 2 million pounds sterling. In the name of Allah, the Exalted we propose to have a nucleus consisting of:

1. Office for Majlise Tahuffuze Khatme Nubuwwat
2. Educational Wing
3. Large library set-up
4. Seat for juristic verdicts/Muslim Case Laws.
5. Site for a mosque
6. Congregational halls
7. Lodges for teachers and keepers
8. Study Rooms for preachers
9. Offices for International weekly/monthly magazines planned to be brought out in Arabic and English languages, Insha Allah.

Muslim brothers and sisters are cordially invited to donate generously for this Project by remitting cheques, bank drafts etc. to **ACCOUNT NO. 70100285 BARCLAYS BANK, STOCKWELL**

BRANCH, 258 CLAPHAM ROAD, LONDON SW9 9AF SORT CODE:- 20-82-22 with a copy for information to our London Office, 35, Stockwell Green, London, SW9 9HZ, U.K. (Phone 071-7378199).

SUBMISSION TO THE HON'BLE SUPREME COURT OF PAKISTAN

By
Maulana Muhammad Yusuf Ludhianvi

Translated by
K.M. Salim

Edited by
Dr. Shahiruddin Alvi

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بسم الله الرحمن الرحيم

الحمدلله وسلام على عباده الذين اصطفى

Submission to the Honourable Supreme Court

INTRODUCTORY

Presidential Ordinance called the "Anti-Islamic Activities of Qadianis (Prohibitions And Punishments) Ordinance", was promulgated on April 25, 1984, which added sections 298-B and 298-C to the Pakistan Penal Code. These sections are reproduced as an Appendix and are not a part of the original submissions to the Court.

Qadianis preferred appeals against this Ordinance in the Supreme Court of Pakistan. Hearings were held from January 30th to February 3rd, 1993. Qadianis took the plea that this law deserved abrogation because it was ultra vires of the Constitution which vouched freedom of faith for its people. The Hon'ble Court heard the arguments, for and against, for five days and reserved its judgement, yet, inter-alia, permitted advocates and religious scholars of both sides to present their cases in writing further if they wished to do so.

In view of this permission, I lay some facts before the Hon'ble Court, on behalf of Aalami Majlise Tahaffuz-e-Khatme-Nubuwwat. While doing so, I request the Hon'ble Court to carry out an in-depth study of this matter in all its aspects as has been done by the Hon'ble Federal Shariat Court since it is a delicate and sensitive subject.

The Constitution of our country has declared Qadianis non-Muslims. Despite this clear decision, the Qadianis went on with false pretences and presented themselves as Muslim. Masquerading as such, they openly adopted those signs which are distinctive of Islam and which are, unmistakably, the *Shaaer* of Allah. As a result of their contemptuous flouting of the law of the land, and by reason of their deliberate planning to defeat the statute, the law took its course and booked them.

Decisions, copious in detail, are available on records of Federal Shariat Court, the Lahore High Court and the Baluchistan High Court. When the Qadianis failed to cook their goose the way they wanted, they tried to kick their dead horse to life by bringing in the cry of "save our fundamental human rights" before your Hon'ble Court. They contrived to catch your attention by raising this false alarm. As a result permission of appeal was granted to them. This gave them an opportunity to have the proceedings of all hearings against them stopped in various subordinate courts. In this way, the law became practically ineffective and could not take its due course.

Moreover, the Qadianis duped the news media in the matter of decision of the Supreme Court for grant of bail in the criminal petition No. 278/1992, published in such a manner as to show that the Supreme Court had allowed Qadianis the use of Islamic technical phraseology (cuttings of dailies enclosed). Actually, the fact was otherwise. The matter did not end up there because on the basis of this so-called Decision, plaint no 2674/92 was allowed admission for hearing in the Sindh High Court resulting in the stopping of proceedings in the lower Court. It is therefore very necessary that

Allah's *Shaaer* and Islam's distinctive marks be examined in the light of the Quran Hakeem and the holy Ahadith.

What is meant by *Shaaer*-Allah and *Shaaer*-Islam

Respected Sir, There are certain things and acts which relate specifically to the religion of Islam and which are its distinctive features. These features cannot be adopted by Qadianis because Qadianis are not Muslims. In other words, a Qadiani cannot use or act upon any of those signs because these signs distinguish religion of Islam from other religions.

To start with, it is therefore necessary to identify those signs which symbolise a Muslim and hence distinguish him from a non-Muslim. These signs are palpable cognizances, readily seen, heard and recognized. Any person, acting upon them is identified forthwith as a Muslim and he becomes a member of Islamic brotherhood. He is considered part and parcel of the Ummah. As a result, the general body of Muslims welcomes him in their mosques and offers prayers standing shoulder to shoulder with him. In case of death, Muslims join in his funeral rites and bury him in a graveyard that has been earmarked for Muslims. On the same analogy, he contracts Nikah with Muslim women and his *"zabiha"* (slaughterings) are admissible in Shariat. In short, he is a Muslim by all standards and nobody can challenge his faith, after he is seen practising what Islam preaches and his accepting Islamic doctrines enunciated by the Quran Hakeem and the Prophet Muhammad Rasulullah صلی اللہ علیہ وسلم

The word *Shaaer* has been discussed

exhaustively in Islamic literature. Four references should suffice here:

(1) In *Al-Faraid Arabic-English Dictionary* by J.G. Hava, S.J., the following meanings of *Sheaar* شعار are given on page 367:

شِعَار جمع شُعُر وأشْعِرَة

"Under-garment. Distinctive sign. Coat of Arms. Cry of war, Horse-cloth."

(2) Late Mufti Muhammad Shafi Sahib, former Mufti-e-Azam Pakistan, wrote in his *"Tafsir Maariful Quran":*

"The word *Shaaer* meaning signs or marks is the plural form of *Shaeerah* which means symbol, symptom, mark or sign. *Shaaer and Shaeerah* mean those things that can immediately be spotted as distinctive signs. *Sheaar* implies adopting a symbolic deed in behavioural conduct which is commonly understood as belonging to a certain individualistic specific. In other words, it is readily perceptible and demonstrates its nature clearly. For example, in case of Muslims, it is Namaz, Azan, Haj circumcision, and having a beard as per Sunnah".

(Tafsir Maariful Quran. Vol. 3, p.18)

(3) Maulana Abul Ala Maudoodi wrote in his *Tafheem-ul-Quran:*

"Anything representing a creed or some denominational doctrine, proclaiming faith in an institutional belief or something which forms the basis of a certain national character, or is the operational style of some system, will be named *Sheaar* because that is its distinguishing mark. Therefore, flag of a country, uniform of its police and army, its coins, treasury notes and stamps are the *shaaer* of that country. All departments and all countrymen, subservient to that authority, are enjoined to honour their *Shaaer*. Church, altar and a crucifix are Shaaer of Christianity. Tuft of hair grown on top of head, sacred thread worn around the neck and a temple are Brahmani *Shaaer*. Piles of hair heaped over the head, wearing a steel bracelet and a scimitar at the loins are *Shaaer* of the Sikhs. Hammer and sickle are *Shaaer* of the Communists, while Swastika is a sign of the racism of the Aryans".

(Tafheem ul Quran. Vol. 1, p. 438).

(4) Shah Abdul Aziz Muhaddith Dehlavi, Allah's mercy on him, wrote in his *Tafseer Fath ul Aziz:*

"*Shaaer* is plural of *Shaeera,* meaning signs. In religious terminology, *Shaaer* of Allah stands for houses of worship, seasons of worship and signs of worship; houses of worship such as Ka'bah, Arafat, Muzdalfa, *Jamaare Thalatha,* Safa, Marwa and all mosques; Seasons of

worship such as month of Ramadhan, the sacred months, Eid ul Fitr, Eid ul Azha, Juma and *Ayyam-e-Tashriq*. Signs of worship such as Azan, *Iqamat*, circumcision, congregational prayers, Namaz-e-Juma and Namaz-e-Eidain. In all above, the significance of word "sign" stands ascertained because time and space remind one of not the act of worship only but also of what one is worshipping".

(Tafseer Azeezi Urdu, p. 894,
H.M. Saeed Printers, Karachi).

What Things Are *Shaaer* of Islam

Having explained that distinctive signs of Islam form the basis of distinction between a Muslim and a non-Muslim, some *Shaaer* of Islam are enumerated below:

(1) **Kalimah Tayyibah** لا إله إلا الله محمد رسول الله **is a *Sheaar* of Islam.**

The first and foremost thing among the Islami *Shaaer* is Kalimah Tayyibah. It is such an open and crystal clear truth that arguing in its support before the honourable Court will simply be a waste of time, as every Muslim and *Kafir* knows that recitation of the holy Kalimah is a symbol of Musalmans. Any person who recites the holy Kalimah is considered a Muslim by all people. Anyone who does not recite this Kalimah is deemed a non-Muslim. Because Kalimah Tayyibah is Islam's particular symbol which facilitates any person's recognition as Muslim or non-Muslim, therefore, there is no doubt in its being a *Sheaar* of Islam.

(2) Namaz offered in congregation is a *Sheaar* of Islam.

Each religion has its specific mode of worship and religions differ in their modes. Their followers follow their own particular form and pattern of worship. So, praying in congregation and offering Namaz in company with others is a characteristic of Islam and is its specific *Sheaar*. Wherever persons are seen offering Namaz in this style, they are at once identified as Muslims.

There is a Hadith, saying:

> "A person who offers Namaz like ours, turns his face towards Ka'bah, eats our *zabiha*, such a person is a Muslim, for whom there is a Covenant from Allah, the Exalted, and His Prophet. So, you people don't defalcate in Allah's trust (by breaching His Covenant)".

(Al-Bukhari, Mishkat, p.12)

Further, distinguished Muslim Ulema have stated that Namaz is a *Sheaar* of Islam and it is a very noteworthy *Sheaar*. To quote a worthy authority, Hazrat Shah Waliullah Dehlavi, the famous Islamic jurist, Allah's mercy on him, wrote in has celebrated work, *"Hujjatullah-ul-Balighah"*.

> "Be it known that the most magnificent of all Divine Services is Namaz. For this reason, law-givers of Islam have called it the greatest of all *Sheaar*"

(Vol. 1, p. 186)

At another place he writes in the same book:

> "Namaz is a Sheaar which is stupendous. It is so distinctive that Islam may be deemed invalidated if it is annulled".
>
> *(Vol. 1, p. 187)*

On page 70 of the same book, Shah Saheb writes:

> "And there are four great Shaaerullah: Quran, Ka'bah, Nabi and Namaz."

(3) Masjid is also a *Sheaar* of Islam.

The land on which Masjid is built is an endowment for five-time daily prayers. Therefore, Masjid is a *Sheaar,* like namaz. So, wherever a Masjid exists, in a town, village, street or ward it is an indication that Muslims reside there. Some proofs:

(A) Masjid is a name given to the place where Muslims pray.

In verse 40, *Surah Al-Haj,* Quran Hakeem declares Masjid a Muslim prayer house:

> "And if Allah had not weakened one group of people by means of another, the hermitages (of hermits), churches (of the Nazarenes), synagogues (of Jews) and Masajid (of Muslims) wherein Allah's name is abundantly recited would have been demolished."

Imam Abu Abdullah Muhammad bin Ahmed

Al-Qartabi (d. 671 A.H.) writes in his famous *Tafsir Ahkam ul Qurani:*

> "Imam Khaseef was pleased to say that mention of these names has been made in order to identify places of worship of different peoples. Hence, hermitages are worship places of hermits, churches belong to the Christians, synagogues to the Jews, and Masajid are of Muslims."

Qazi Sanaullah Panipati (d. 1225 A.H.) writes in explanation:

> "This verse means if Allah had not weakened the strength of people, then the worship houses constructed under each prophet's religious code would have been destroyed. Thus the synagogues in the times of Hazrat Moosa عليه السلام churches and hermitages in the times of Hazrat Isa عليه السلام and mosques in the times of Muhammad صلى الله عليه وسلم would have been razed to the ground."

The same meanings are carried in *Tafsir Ibne Jareer,* Vol. 9, p. 114, *Tafsir Neshapuri Bar Hashya Ibne-Jareer* Vol. 9, p. 63, *Tafsir Khazan* Vol. 3, p. 291, *Tafsir Baghavi Bar Hashya Ibne-Kathir,* Vol. 5, p. 594 and *Tafsir Roohul Maani* Vol. 17, p. 164).

Therefore, it is evident from this verse of Quran Hakeem and from its commentators that Masjid is the name of a place for Muslim prayers and the above-mentioned names distinguish worship places of various religions. For this reason, the holy name of Masjid is specified for a Muslim prayer house since the inception of Islam. Consequently, it devolves upon Muslims to restrain

any non-Muslim from adopting the name of Masjid for his own worship place. It is a legal, religious and ethical right of Muslims.

(B) Kafirs have no right to construct a Masjid

Masjid construction is a highly devout act of believers for which an unbeliever is unworthy. As a result of this handicap, he has no right to construct a Masjid and if he persists to build one, it cannot be called a Masjid. Quran Hakeem in *Surah Taubah* (Verse17) clearly says:

> "Hypocrites do not have any right to construct a Masjid of Allah, since they are testifying to disbelief in their self. Deeds of these people have gone in vain and they will always dwell in hell."

In this verse hypocrites have been debarred from constructing a mosque. Why? Because they are unbelievers in essence, testifying to disbelief in their self. In other words, Quran Hakeem says that Masjid construction and disbelief are incompatible, unrelated, and incongruous to each other. They are unfit because they practise disbelief in their dogmas.

Imam Abu Bakr Ahmad bin Ali al-Jassas al-Razi al-Hanafi (d. 370 A.H.) writes:

> "A person visits mosques for either of the two reasons: to sit there and pray or build it, renew or repair. This verse, therefore, lays down that an unbeliever can neither enter, nor be its attendant, builder or its trustee. The word "building" in this verse

covers both the objectives: the esoteric and the prima facie."

(Ahkam ul Quran, Vol. 3, p.108)

Imam Abu Jafar Muhammad bin Jareer Al Tabri (d. 310 A.H.) writes in *Tafsir Ibne Jareer*, (Darul-Fikr, Beirut) Vol. 10, p. 93:

"Allah the Exalted says that mosques are built so that Allah is worshipped in them and are not built for infidelity. Hence it is not the job of an infidel that he should build mosques of Allah."

Imam-e-Arabiyat Jar-Allah Mahmud bin Umar Al Zamakhshari (d. 528 A.H.) writes in *Tafseer Kashshaf*, Vol. 2, p. 253, as follows:

"By no means is it correct to bring two opposite things together; that is, on the one hand, build Allah's Masjid and, on the other, adopt disbelief in Allah and His worship. Testifying to disbelief in their self means exposing their disbelief."

Imam Fakhruddin Razi (d. 606 A.H.) writes in *Tafsir Kabeer* (Vol. 7, p. 16, Printed in Egypt):

'Wahidi says: This verse proves the precept that unbelievers have no permission to build any Masjid and if any unbeliever leaves a will to that effect, it will not be accepted."

Imam Abu Abdullah Muhammad bin Ahmad

Al-Qartabi (d. 671 A.H.) writes in *Tafsir Qartabi,* (Darul Kitab ul Arabi, Cairo, Vol. 8, p. 89):

> "Muslims are duty bound to manage trusteeship of Masajid themselves and stop unbelievers and polytheists from entering into them."

Imam Muhi-us-Sunnat Abu Muhammad Husain bin Masood ul Fara Al Baghavi writes in *Tafsir Maalim ul Tanzeel Lil Baghavi on Hashya Khazin,* (Ilmiyah Misr, Vol. 3, p. 55).

> "Allah has made it obligatory on Muslims to stop the unbelievers from building a Masjid because Masjid is exclusively built for Allah's prayers. So, he who is an unbeliever, it is not for him to build a Masjid. Some people assert that the word building here be taken in its known meaning, that is, its construction, improvement, repair, replacement, etc. So, an unbeliever is to be restrained from performing these acts and if he dies, leaving a will to that effect, it shall not be acted upon. Another group has taken it to mean entering into a Masjid and sitting therein."

Sheikh Alauddin Ali bin Muhammad al Baghdadi Al Khazin (d. 725 A.H.) in his *Tafsir Khazin* has given more details of this precept.

Maulana Qazi Sanaullah Panipati (d. 1225 A.H.) writes in his *Tafsir Mazhari,* (Nadwat-ul-Musannifeen, Delhi, Vol. 4, p. 146):

> "It is an obligation upon Muslims to stop

> unbelievers from building a Masjid because Masajid are built for Allah's worship. So, he who is an unbeliever is unfit to build it."

Hazrat Shah Abdul Qadir (d. 1230 A.H.) writes in *Mauzah-ul-Quran*:

> "And Ulema have written if an unbeliever wants to build a mosque he should be restrained (from doing so)."

Thus numerous explanations are a clear indication that Allah has not given any right to unbelievers to build a Masjid and if they dare do so it is obligatory upon Muslims to stop them from doing so.

(C) Construction of Masjid is a right of Muslims only

Where the Quran Hakeem has said that an unbeliever is unfit for building a Masjid, it has also laid down clearly that only Muslims have the right to do so. In *Surah Taubah,* Verse 18, Allah says:

> "To visit and tend Allah's mosques is the work of that person only who has faith in Allah, and the Day of Judgement, offers prayers, pays *zakat* and is not afraid of anybody except Allah. Such are the persons who will hopefully be the guided-ones."

Qualities, mentioned in this verse are significant virtues of Muslims. It signifies that only such person has the right to build a mosque as has faith in *Deen-e-Muhammadi* in toto and does not disavow any part of *Deen.*

(D) Masjid constructed by non-Muslims is Masjid *'Zirar'*. It should be demolished.

In the auspicious times of Muhammadur Rasulullah (صلی اللہ علیہ وسلم) some non-Muslims showed themselves up as Muslims and constructed a building by giving it the name of Masjid. This was notoriously known as *Masjid Zirar*. The Prophet was informed of their hypocrisy and disbelief through a divine Revelation and he ordered its immediate demolition.

The following verses relate to this incident:

> "And those people who constructed a Masjid, to harm Islam and Muslims, to practise disbelief and to foment discord among the believers and make an ambuscade for the enemies of Allah and His Rasul, they will loudly swear that we have not intended anything except the good and Allah testifies that they are certainly liars: Never stand in it (for prayer). This building which they have constructed shall always remain a thorn in their heart until their hearts go into pieces. And Allah is All-Knowing, All-Wise."
>
> *(Surah Taubah, 107...110)*

It becomes evident from the above verses that:

(1) A Masjid constructed by a non-Muslim group should be called *Masjid Zirar* even if it is constructed in the name of Islam.

(2) The objectives of such a construction by the non-Muslim hypocrites shall always be:

* To harm Islam and Muslims.
* To disseminate doctrines of infidelity.
* To stir confusion and cause disunity in Muslim society.
* To develop a den of devils opposed to Allah and the Prophet. صلی اللہ علیہ وسلم

(3) Because schemes of hypocrites must be crushed and curbed, the *Masjid Zirar* was demolished and burnt on the order of the Prophet (صلی اللہ علیہ وسلم). A few references to this effect are quoted below:

* *Seerat Ibne Hisham Bar Hashya Al Raoz* Vol. 2, p. 322.
* *Tafsir Qartabi,* Vol. 8, p. 254.
* *Tafsir Ibne Kathir,* Vol. 5, p. 338.
* *Tafsir Mazhari* Vol. 4, p. 296.
* *Tafheem ul Quran* Vol. 6, p. 234.
* *Maariful Quran* Vol. 4, p. 463.

The main conclusion drawn from the above discourse is that the so-called Masajid of Qadiani hypocrites are *Masjid Zirar.* Consequently it is the duty of the honourable Court, to follow the noble Prophet (صلی اللہ علیہ وسلم) and order their demolition and burning to ashes.

(E) Quran Hakeem has prohibited the entry of non-Muslims into the Masajid of Muslims.

The reason for prohibition is that Quran Hakeem has categorised non-Muslims as unclean due to their doctrine of disbelief. Hence their entry is forbidden so that Masajid be kept undefiled. Allah says in *Surah Taubah,* verse 28:

"O believers, polytheists are totally

impure so let them not come in the vicinity of Masjid-e-Haram after this year."

This verse shows that unbelievers and polytheists are forbidden from entering a Masjid.

Imam Abu Bakr Jassas Al Razi (d. 370 A.H.) writes:

'The term unclean for a polytheist is used because polytheism in which he has a belief is to be shunned just like excretion and putridity. So they are called filthy and impure. Filth is of two kinds in religious code, one excretes from the body and the other from the sin (of heart). And Allah's saying that verily polytheists are filthy means that unbelievers should be checked from entering a Masjid unless there is an inescapable reason, because Allah has enjoined upon Muslims to keep Masajid clean from filth."

Other renowned commentators have given similar clarifications to this verse, i.e., non-Muslims are debarred from entering Masajid without permission of Muslims.

(F) Holy Ahadith have declared Masajid a *Sheaar* of Islam

We have seen that the verses of Quran Hakeem are unambiguous in this respect, the holy sayings of Rasulullah (صلی اللہ علیہ وسلم) also carry the same tenor, that a Masjid is a *Sheaar* of Islam.

(1) When Muhammad-ur-Rasulullah صلی اللہ علیہ وسلم

despatched his venerable Companions on *Jehad* he advised them:

"If you see a Masjid in a settlement or hear the voice of a muezzin then don't kill anybody."

This Hadith, from *Tirmizi, Abu Dawood, Mishkat* (p. 342) tells us that existence of a mosque in a village is an indication of its people being Muslims.

(2) The work performed for the upkeep of a mosque has been called by the holy Prophet (صلی اللہ علیہ وسلم) a token of belief on the part of attendant.

"When you see a person working for the upkeep of a mosque then testify to his Faith because Allah the Exalted says that that person builds the mosques of Allah who believes in Allah, the Exalted, and in the Day of Judgement."

(Tirmizi, Ibne-Majah Mishkat Shareef, p. 69).

(3) The holy Prophet صلی اللہ علیہ وسلم declared Masajid as *Baitullah* (House of Allah). *(Abdur Razzaq,* Vol. 11, p. 296).

Hazrat Shah Waliullah Muhaddith Dehlavi writes in *Hujjatullah ul Balighah:*

"It is virtuous to build a mosque, to be present in it, to sit waiting there for *salat* (namaz) because Masjid is a *Sheaar* of Islam. That is why Rasulullah صلی اللہ علیہ وسلم was pleased to say: 'When

you see a mosque in a village or listen to a *Muezzin* calling *Azan* then don't kill anybody, (that is, the existence of a Masjid in a habitation and calls of *Azan* are signs that its inhabitants are Muslims). And Masjid is a place for saying prayers and a place for sitting in *Etikaf* (retreat into a mosque for Allah's worship). Allah's blessings descend there, and it resembles Ka'bah in a way.'"

(Hujjatullah-ul-Balighah Mutarjam, Vol. 1, p. 478, Noor Muhammad Kutub Khana, Karachi)

To summarize, it is evident from the illustrious *Ayaat* (verses) of Quran Hakeem, the holy sayings of the Prophet (صلی اللہ علیہ وسلم) and from the explications of men of religious distinction that:

(1) Masjid is a *Sheaar* of Islam and Muslims.

(2) A non-Muslim cannot be permitted to build a mosque or build a place of worship resembling a mosque or call his place of worship a mosque.

(3) And if any non-Muslim does so then it is obligatory for the Muslim Court to order its demolition and to burn it down in the way the Prophet (صلی اللہ علیہ وسلم) had ordered demolition and burning of *Masjid Zirar* and had also sent a party of venerable Companions to raze the Ka'bah Yamania to ground. Imam Abu Yusuf has related this incident in *Kitab ul Khiraj* with his accredition:

"Hazrat Jareer, may Allah be pleased with him, says that the Prophet of Allah (صلى الله عليه وسلم) asked me: Will you not provide me comfort in regard to "Zul Khalasah?" This was the tribe Banu Khasam's house which they worshipped during the days of *Jahiliyyat*. Hazrat Jareer says that 'on hearing the Prophetic Order, I went out with a posse of hundred and fifty horsemen'. We burnt the house to ashes like a camel afflicted with scabies. Then I sent a messenger into the holy Prophet's audience for giving him the good news of its destruction. The messenger submitted into the holy audience: 'I swear by Him Who has sent you with truth that I have come to you after we made that house look like a camel with a scabby crust.' The holy Prophet (صلى الله عليه وسلم) was pleased to pronounce an invocation of blessing for the tribe of Ahmad and its horsemen."

(Kitab-ul-Khiraj, p. 210).

(G) *Azan* is also a *Sheaar* of Islam

Muezzin's calling for five-time prayers and for Juma is also a *Sheaar* of Islam. This needs no proof for substantiation because do Muslims and non-Muslims not know that *azan* is a usage which is customary with Muslims only? No people say *azan* except the Muslims in this well-known manner. As the proverb goes: the apparent needs no argument. So what is visible to the naked eye calls for no reasoning. But, alas, time is an ingenious oppressor that turns axiomatic truths into confrontational moot points. Hence, I present proofs in this regard also.

(1) In Quran Hakeem it is said in *Surah Al Maidah*, Verse 58:

"When you give a call for *Salat* they take it for a jest and sport because they are a people with no understanding."

In this verse, giving a call for *salat* means Azan. The caller of Azan is although one man but Allah, the Exalted, alluded it to the whole jamaat of Muslims and used the words: "When you give a call for salat." Allama Badruddin Aini gives the reason for it and says that since a Muezzin calls Azan for inviting Muslims, this act of individual calling has been signified as a collective act of all Muslims.

(Umdatul Qari, Vol. 5, p. 102).

This verse, therefore, proves that Azan is a *Sheaar* of Muslims only because it is given out to Muslims, asking them to come for prayers.

(2) When Rasulullah (صلی اللہ علیہ وسلم) came to Madinah Tayyibah the need arose as to how Muslims should be informed of the time of Namaz. Some persons suggested ringing of a bell. Huzoor (صلی اللہ علیہ وسلم) disapproved of it because it was a *Sheaar* of the Christians. There was another suggestion that "Booq" (an organ) be used. Huzoor disapproved of this also because that was the way of the Jews. A third suggestion of lighting a fire was put forth but that was what the fire-worshippers did. The discussion ended on this decision that somebody should make an announcement in a loud voice that Namaz was ready to be held. Later on, it transpired that some Companions saw a dream in which the method of saying

Azan was taught. They related this dream to the Prophet (صلی اللہ علیہ وسلم) who corroborated it through a Divine Revelation. From that time onward, the prescribed method of Azan is in force among Muslims.

(Fath ul Bari, Vol. 2, p. 80).

Discussing this incident, Shah Waliullah Muhaddith Dehlavi writes:

"Some precepts of Shariat are evidently proved by this incident. First: Commandments of Shariat have been laid down on certain prudent considerations. Secondly: These go to permit the authoritative jurists to derive precepts from bearings that are latent in Shariat. Thirdly: Ease and convenience is an integral part of Shariat Commands. Fourthly: The Law-Giver wants to put up stiff opposition in matters of Deen to those who have deviated from Allah's path. Fifthly: A non-Nabi can also be a recipient of Allah's will through inspiration or dream but such a recipient has no de jure right to have his statement accepted unless the Prophet (صلی اللہ علیہ وسلم) corroborates its authenticity. Allah's wisdom demanded that *Azan* was not to be a warning or announcement only but also a constituent of *Deeni Sheaar* so that it drew respect from the listeners and filled the hearts of the faithful with obedience to carry out the Divine dictate. Azan is a sign of demanding faithfulness to Allah

and hence its acceptance is a token of faith."

(Hujjatullah-ul-Balighah, Mutarjam Vol. 1, p. 474).

From this writing of Hazrat Shah Waliullah it is clearly proved that Azan is significantly the topmost *Sheaar* of Islam. Its loud proclamation brings to fore the great variations which the unbelievers have in this regard and the Prophet (صلی اللہ علیہ وسلم) kept in mind this aspect.

(3) It is related in a holy Hadith that the Prophet (صلی اللہ علیہ وسلم) at the time of starting *Jehad* used to wait for the break of dawn and if Azan was heard from a locality he would not attack and if he did not hear the call of Azan then he would attack.

(Ref: Sahih Bukhari, p. 86, Vol. 1, Abu Dawood p. 354, Vol. 1, Mishkat p. 341, Kitabul Khiraj, p. 208).

Venerable commentators wrote that this Hadith proves the fact that Azan is a Sheaar of Islam.

(Ref: Fath ul Bari, p. 90, Vol. 2, Umdat ul Qari, p. 116, Vol. 5).

(4) Another Hadith has been recorded earlier that the Prophet (صلی اللہ علیہ وسلم) used to direct the Mujahideen to refrain from killing anybody if they saw a Masjid in a locality or heard an Azan over there.

(Ref: *Abu Dawood,* p. 354, *Mishkat,* p. 342).

This Hadith too shows that the voice of a muezzin rising from a village was a sign that its inhabitants were Muslims.

(5) The elders of the Ummah have profusely written in books that Azan is a *Sheaar* of Islam. Some references are given below:

Navavi Sharah Muslim, p. 164, Vol. 1,
Ibne Arabi Sharah Tirmizi, p. 309, Vol. 1.
Fath ul Bari, p. 77, Vol. 2.
Umdat ul Qari, p. 102, Vol. 5.
Majmoo' Sharah Muhazzab, p. 80, Vol. 3.
Hashya Fatawah Hindiyah p. 69, Vol. 1.
Fatawa Hafiz Ibne Timiyah, p. 71, Vol. 1.
Fath ul Qadeer Sharah Hidayah, p. 240, Vol. 1.
Al Bahr ur Raiq Sharah Kanz, p. 269, Vol. 1.
Radd-ul-Muhtar Sharah Durr-e-Mukhtar, p.384, Vol. 1.
Meezan-e-Kubra Sherani, p. 118, Vol. I.

(6) The jurists of the Ummah have also stated that Azan called by an unbeliever is unauthentic. *In Rehmat ul Ummah* it is said:

> "There is a consensus among all Imams that Azan of a sensible Muslim is reliable while the Azan of a disbeliever or an insane person is not proper."

Some more references follow:

Al Majmoo' Sharah Muhazzab, p. 98, Vol. 3.
Mughni Ibn-e-Qudamah, p. 185, Vol. 1.
Sharah Kabeer, p. 418, Vol. 1.
Al Bahr ur Raiq, p. 279, Vol. 1.
Radd-ul-Muhtar, p. 393, Vol. 1.
Meezan Kubra Sherani, p. 118, Vol. I.
Al-Fiqah ul Islami Wa Adillatu, p. 541, Vol. 1.

There are abundant proofs that Azan is a *Sheaar* of Muslims only and that if Azan is heard in

a locality, its inhabitants are Muslims and, finally, the Azan of a non-Muslim is improper and unauthentic.

Can non-Muslims be permitted to adopt Islami Shaaer?

It has been made very clear in the foregoing discussion that in the "Anti-Islamic Activities of Qadianis" Ordinance, using Kalimah Tayyibah, congregational Namaz, Masjid and Azan have been prohibited for Qadianis because these are Muslims' *Shaaer* which draw a line of distinction between a Muslim and a non-Muslim.

The point remaining to be settled now is whether any non-Muslim can be allowed to adopt *Islamic Sheaar*. With your permission I submit: The *Sheaar* of a nation, organisation, or a body of men or of an individual is given great regard and respect and if some unrelated person appropriates that to his self then he is considered a person who has committed fraud. His act of so doing is deception, fabrication, falsification and pretension. For example:

(1) If a business, an industry or a firm gets its trade mark registered, it becomes a token of its cognizance and its symbol. Thereafter, nobody has a right to appropriate that mark to his profession, trade or product. If somebody does it and uses that distinctive sign for his product, he is identified forthwith a "cheat," "thief" or a "dissembler".

(2) In every country its armed forces have a set of dress called its uniform and officers have separate ranks, emblems, insignia, etc., such

as Generals, Colonels, Majors, Captains and so on. There are distinctive marks and badges for each rank and therefore it is their *Sheaar*, i.e., distinguishing mark by which a Major can be identified from a Colonel. If a non-army person wears these badges he would be proceeded against. Similarly, if an officer wears the badge of a rank other than his own he will be booked. Therefore, if a non-army person i.e., a civilian is permitted to use these cognizable tokens there will be then no distinction between him and the man from the army, so much so, that the very base of identification shall disappear totally, with no recognition mark left.

(3) Similarly, every country has its police and they have a set uniform by which they are recognized and placed as such. Officers and subordinates wear different badges and emblems which are their individual *Sheaar* (mark of identification). Non-police personnel are not permitted to use those *Shaaer*.

If it is a crime to misuse the trade-mark of a firm and its products, if the *Sheaar* of a policeman or a soldier is not permitted for a civilian, if the use of coat-of-arms of a particular institution or individual by an unauthorized person is forbidden, my argument is how can the *Sheaar* of a Muslim be permitted for a non-Muslim. Law of no civilized country permits this.

On the above analogy, I dilate over my argument that the Hon'ble Court will never tolerate the fraudulent act of a pretender who starts sitting in an office with the signboard of "Sessions Judge," or "High Court Judge" or "Supreme Court Judge"

and starts hearing cases and deciding litigations. No doubt it is a noble act, a divine service, to help people in distress by settling their disputes in order to uphold the rights of the oppressed from the clutches of tyrants; yet this man will still be booked for donning the robe of "My Lord"; why, because he has deceived the people and is falsely using the respectable marks of identification *(Sheaar)* of the Hon'ble Court. Has he not tried to masquerade as a judge and insulted the juridical realm by using the *Sheaar* of the Judiciary?

Therefore, I say, that a non-Muslim, choosing for himself a similar stance, uses the sanctified name of Islam and appropriates tokens of Islam (Shaaer) to himself, is the worst culprit because he puts Islam and its Shaaer to contempt.

Will the Hon'ble Court tolerate that a cunning pretender starts operating a Court in a building right in front of the Supreme Court. No, because this act of that cheat is an insult to that respectable and hallowed institution. In this very manner, if a non-Muslim, persisting in the dogma of disbelief of Qadianiat, puts on a board of (لا إله إلا الله محمد رسول الله) outside his house, or worship place, or moves about in town displaying it prominently on his chest, will a Muslim tolerate it, just as the Chief Justice will not tolerate the sham act of that despicable masquerading as a Judge? Who will be that Muslim who would allow the sign-board of Kalimah Tayyibah on a temple of Hindus to give the impression that the worship place with this sign-board carries the real message of the holy Prophet (صلى الله عليه وسلم)? Allah forbid.

Sheikh ul Islam Hafiz Ibne Timiyah was asked if it was correct to call the worship houses of

unbelievers as *"Baitullah"* (Allah's house). He wrote back:

> "These (worship houses of unbelievers) are not *"Baitullah"*. "Baitullah" are the mosques because in the worship-houses of unbelievers infidelity is practised, despite the fact that *'zikr'* (remembrance of God) may be taking place therein. The perception of a building is the same as of its founder. Because their founders are unbelievers, these worship places too belong to unbelievers."

It is obvious that infidelity is intrinsic filth. Consequently, just as it is disrespectful and contemptuous to place a sign-board of Kalimah Tayyibah at a latrine so also labelling Kalimah on a Bait ul Kufr (house of infidelity) is the contempt of the sacred Kalimah لا إله إلا الله محمد رسول الله Surely, this is intolerable for a Muslim. "The Anti-Islamic Activities of Qadianis Ordinance" has been promulgated to arrest the incidence of such crimes of contempt of Islamic Shaaer.

True Concept of Religious Freedom

The secular nations of the so-called progressive times of the present age have blown the trumpet of "individual's liberty" out of proportion and so much that people have been fascinated towards charming slogans to such an extent that all limits of decency and reason have been overshot.

"Individual's liberty" has been divided into five categories by the West: (1) Freedom of speech (2) Freedom of writing (3) Freedom of association (4) Freedom of religion (5) Freedom of living:

No religion in the world takes these five categories to mean unbridled liberty. These freedoms have limitations, too. First: Individual's liberty does not go beyond the bounds of morality and refinement. Secondly: It should contain itself within the rules of law. It has to be regulated. Thirdly: The freedom of the individual should not disturb peace and tranquility of society and cannot usurp others' rights. A freedom in which rule of law is not adhered to, or which destroys social norms and rights of others, such freedom shall be subjected to a check by every civilized society. There is an anecdote that a person was whirling around his arms foolishly to and fro in the air in a crowded street till it struck somebody's nose. The man with the stunned nose loudly protested.

The other replied, "I was exercising my right of freedom to use my arms as I liked. I am at liberty and nobody can filch my right!"

The sufferer answered: "Sure, you can stretch your arm as far as you like but your liberty stops from where my nose starts !"

Therefore, of all liberties, be it of speech, writing, association, religion, or living, there is none which is not bound by certain limits as vindicated below:

(1) **Freedom of Speech.** A person can wag his tongue the way he wants; to say what he likes but he cannot use the tongue for (a) falsely accusing others (b) instigating revolts against the country (c) overthrowing a legally established government (d) using offensive language or abusing state officials as rogues and dacoits (e) creating uproar and turmoil in

front of somebody's office or in a private meeting or on a street breaking the peace and tranquility of citizens. Under the guise of right of freedom of speech if anybody goes beyond these limits, the law of the civilized country shall move for operation, to make the law-breaker taste the bitter consequence of his lack of understanding the meaning of the term, "freedom of speech".

(2) **Freedom of Writing:** This relates to journalism, treatises, articles, discourses, etc. For them, there are Press Laws in every civilized country. As the hon'ble Court knows better, nobody has, in a bid to demonstrate his artifice, the right to transcend the limits of statutory provisions. If a person writes offensive material, calumniates, passes aspersions, or instigates lawlessness or insults the armed forces, judiciary or legislature or executives or spreads moral debasement in society, then the law of the land shall move to bridle him up or put him behind bars or consign him to a mental hospital. "Freedom of pen" does not mean that free-lancers have a right to play with people's self-respect or make social life oppressive and vexatious.

(3) **Freedom of Association:** People have a right to associate with each other in order to form a body of like-minded persons with certain aims and objects which are permissible and legal and contribute to the welfare of people. But this freedom is to remain within the precincts of social legality and virtuosity. If notorious men and scoundrels form an "Association of Thugs," "Bandits" or "Pirates" with the intent

of looting and plundering thereby disturbing public law and order, they shall be punished and their association declared illegal. This proves that though the right of association is a good one but it cannot be misused.

(4) **Freedom of Living:** To live and let others live is the civilized man's motto. Therefore, one is free to live as one likes, to eat as one wants, to move about as one pleases, to dress as one prefers. Yet there are restraints in each walk of life. His house must conform to municipal regulations, his dress to his actual self. If he comes out of his house wearing a uniform of the police or the army he will be hauled up. Similarly, if he disguises as a government functionary he will be proceeded against for impersonation and pretension. An individual is free to dress or undress as he likes. But he cannot undress in public and walk nude. He may sing and dance within his precincts or in a place licensed for this activity but the moment he blasts music at the dead of night upon his sleeping neighbours he will not be allowed to disturb others' peace. Therefore, the freedom of living has also its checks and balances. All wise people agree that this right should be exercised in a manner which does not restrict freedom of others. In short, this right is not a licence to disturb peaceful living of others or to confront them with obnoxiousness.

(5) **Religious Freedom:** Everybody is free to adopt or believe in any faith. He may believe in God or be an atheist; he may worship Rama, Krishna or any deity from the Hindu pantheism, or Hanuman, the monkey-god, for

that matter. He is free to worship fire-god or sun-god Apollo. He may believe in Zoroaster, become a Jew or a Christian or believe in Hazrat Muhammad (صلى الله عليه وسلم). There is no compulsion of any sort on anybody because this subject relates to his personal belief as to where lies the salvation of his soul. Therefore the choice is his. He is free to choose yet there are ethics and laws of morality to contend with. For instance, some primary limitations shall be imposed by that religion itself on the votary. Hence, he should examine the pros and cons before making the choice and accepting that religion. Once he has accepted, he will be bound by all its universally accepted principles. Thereafter it shall be unlawful for him to deviate from its dogmas. If he does, the religious authorities shall have the right to proceed against him. This is the primary limitation. A second one shall be on him from the angle of other religions, i.e., his religious freedom does not affect the freedom of the votaries of other religions. For instance, if there is a Jew who associates some like-minded persons with him and having managed to procure some support from his "Yes-men", addresses his community, saying:

"I am Moses reborn, and God has sent me down again to renew and revive and reform the Torah, and now I present the true religion of Moses before you, because the one previous to me failed in achieving its objectives, and since mine is the genuine one and better laid-out, so follow me in what I pronounce and thus reap spiritual benefit through my edification

and be led to eternal Salvation; else, you would be damned in Hell along with the progeny of Satan and here I shall presently excommunicate you before your reach you doom!"

Imagine the situation and the wrath of his community. A clear case of provocation which the Jewish community shall not tolerate! Matter shall go beyond verbal argumentation and lead to fists and blows. Mischief and turbulence shall reign supreme and authorities shall take truncheons and cudgels in hands, whacking at the fighting human frames, all because of the misuse of concept of religious freedom by one man!

Here, any person, on whom Allah has bestowed commonsense and average intellect will deplore the action of that person as an unjustified interference in the Jewish faith and will call for applying checks on that self-styled reformer by proceeding against his wrong notion of freedom of action in religious matters.

Similarly, a Christian suddenly stands up and addresses his co-religionists thus:

"I am Jesus Christ"! And he says the same things regarding Christians as written above about Judaism. Naturally his Christian community feels smitten at heart at his provocations and absurdities. The clash is imminent. Here too the action of that mischief-monger will be looked upon as loathsome and an unlawful exaction. He shall certainly be prevented from exploiting the Christian faith.

In the same manner, a person comes to claim that, (Allah forbid) "I am Muhammad ur Rasulullah and I have been incarnated by Allah a second time as the Prophet to declare that the Islam practised at present by Musalmans is dead Islam and the living Islam is that which I am presenting, and salvation lies in my obedience and only those can rightly be called Muslims who follow me while all the rest are out of the fold of Islam", etc. etc.

Such activities of that person will cause painful affliction among the Muslim Ummah who will obviously react and will become a "protest en masse". Now, to justify this act of the arch-masquerader by calling it an individual's right of exercise of "religious freedom" is a misnomer, because it is a simple act of provocation, amounting to interference in the religion of Muslims. It is evident, that, as no court in the world will permit scoundrels to gang up for fomenting troubles, so also no court will allow free-booters to thrive scot-free. In short, I submit to the Hon'ble Supreme Court that we welcome people to feel free to adopt any religion they want; Religious Freedom, by all means, with great pleasure, but pray, no buccaneering. Join Islam if you like it. It is the best. Adopt it openly and with open arms we shall take you into the fold but no piracy, please; nibbling at the bread, on the quiet. Legalising to rob me of my good things will amount to shedding the blood of fair play, virtuosity and morality.

Pakistani Constitution and Religious Freedom of Qadianis

Qadianis have raised this point in your Hon'ble Court that, whereas they are non-Muslims

as per Pakistan Constitution which grants religious liberty to non-Muslim minorities, they should have full freedom to practise their religion in whatever form it is and the Law of Qadiani Prohibitions, spelled out in the "Anti-Islamic Activities of Qadianis Ordinance" disallows them their constitutional right and should therefore be scrapped.

To consider this point: it should be seen what Qadianiat is and why was it considered judicious to declare them non-Muslims. I lay my submissions:

I. This is a unanimous belief of the Muslim Ummah that the holy Prophet (صلی اللہ علیہ وسلم) was the last "Nabi" after whom Prophethood and Messengership closed finally and no person will ever be granted this honour, till the Day of Judgement.

II. In his book *Braheen-e-Ahmadiya,* (published in 1884) Mirza Ghulam Ahmad Qadiani claimed on the basis of Quranic Ayaat and his own inspirations that Hazrat Isa Masih (علیہ السلام) would come again in the world and that he (Mirza) had come as *"Matheel-e-Masih"* (likeness of Masih) in order to revive Islam. (Ref: *Braheen Ahmadiya Part 4,* pp. 498-499, 505). In 1891, he claimed that he had received inspiration that Masih (علیہ السلام) was dead and would not come again but in his place Allah has made him the promised Masih. In 1901, he claimed that he was reincarnation of Muhammad ur Rasulullah (صلی اللہ علیہ وسلم) and that now he was not only Nabi and Rasul but also Khatamul Ambiya, the Last of the Prophets exactly!

III. Having masqueraded as the reborn Muhammad ur Rasulullah, (صلی اللہ علیہ وسلم) Mirza Ghulam Ahmad appropriated to his self all those verses of Quran Hakeem which Allah had sent down in respect of Hazrat Muhammad (صلی اللہ علیہ وسلم). Every Muslim knows that these Ayaat or verses are in respect of Muhammad ur Rasulullah (صلی اللہ علیہ وسلم) but Mirza Qadiani appropriated them to his personality in a show of rude boldness. In support of my contention I quote below some twenty Ayaat of Quran Hakeem along with Mirza Ghulam Ahmed Qadiani's references wherein he arrogated them to his self.

١- ﴿مُحَمَّدٌ رَّسُولُ اللّٰهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

(الفتح : ٢٩) (ایک غلطی کا ازالہ ص ٣)

1. "Muhammad is the Messenger of Allah. And those who are with him are stern against the unbelievers, (but) merciful among themselves."

(Al-Fath 48:29) (Ek Ghalati ka Izala. p.3. Tazkirah p.94, 4th Edition).

٢- ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

(الصف : ٩) (تذکرہ ص ٣٨٧-٣٨٨) (اعجاز احمدی ص ٧)

2. "He it is Who hath sent His Messenger with the guidance and the Religion of Truth, that He may make it triumph over all religions."

(As-Saff 61:9)
(Tazkirah pp. 387-388, 4th Edition)

٣- ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّٰهُ﴾

(آل عمران ٣١) (حقیقة الوحی ص ٨٢)

3 "Say (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you."

(Aal-Imran 3:31)
(Haqiqat-ul-Wahi p. 82)

٤- ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللّٰهِ إِلَيْكُمْ جَمِيعًا﴾

(الأعراف ١٥٨) (تذکرہ ص ٣٥٢، طبع چہارم)

4. "Say (O Muhammad): O mankind! Lo! I am the Messenger of Allah to you all."

(Al-A'raf 7:158)
(Tazkirah p. 352, 4th Edition)

٥- ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

(النجم ٣-٤) (تذکرہ ص ٣٧٨)

5. "Nor doth he speak of (his own) desire. It is but a Revelation revealed."

(An-Najm 53:3-4) (Tazkirah p. 378)

٦- ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللّٰهَ يَدُ اللّٰهِ فَوْقَ أَيْدِيهِمْ﴾

(الفتح ١٠) (حقیقة الوحی ص ٨٠)

6. "Lo! Those who swear allegiance unto thee (Muhammad) swear allegiance only unto Allah. The Hand of Allah is over their hands."

(Al-Fath 48:10) (Haqiqat-ul-Wahi, p. 80)

٧- ﴿قل إنما أنا بشر مثلكم يوحى إلي أنما إلهكم إله واحد﴾

7. "Say: I am only a human being like yourselves. My Lord reveals unto me that your God is only One God."

(Al-Kahf 18:110) (Haqiqat-ul-Wahi, p. 81)

٨- ﴿إنا فتحنا لك فتحا مبينا . ليغفر لك الله ما تقدم من ذنبك وما تأخر﴾ (الفتح ١) (حقيقة الوحي ص٩٤)

8. "Verily We have given thee (O Muhammad) a manifest victory, that Allah may forgive thee of thy faults of the past and the future."

(Al-Fath 48:1) (Haqiqat-ul-Wahi, p. 94)

٩- ﴿إنا أرسلنا إليكم رسولا شاهدا عليكم كما أرسلنا إلى فرعون رسولا﴾

(المزمل - ١٥) (حقيقة الوحي ص١٠١)

9. "Verily We have sent unto you (O men!) a Messenger as a witness over you as we sent a Messenger unto Pharaoh."

(Al-Muzammil 73:15)
(Haqiqat-ul-Wahi, p. 101)

١٠- ﴿إنا أعطيناك الكوثر﴾

(الكوثر ١) (حقيقة الوحي ص١٠٢)

10. "To thee have We granted the Fount (of Abundance)."

(Al-Kauthar 108:1)
(Haqiqat-ul-Wahi, p. 102)

١١- ﴿ (اراد الله) أن يبعثك مقاما محمودا ﴾

(حقيقة الوحي ص١٠٢)

11. "God has determined to grant thee that position in which thou will be praised."
(Haqiqat-ul-Wahi, p. 102).

١٢- ﴿ يٰسٓ . وَالْقُرْآنِ الْحَكِيمِ . إِنَّكَ لَمِنَ الْمُرْسَلِينَ . عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

(يس ١) (حقيقة الوحي ص١٠٧)

12. "Ya Sin. By the Quran, full of Wisdom, thou art, indeed one of the Messengers sent on a straight path."
(Ya Sin 36: 1-3)
(Haqiqat-ul-Wahi, p. 107,
Tazkirah, p. 479).

١٣- ﴿ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ﴾

(الأنفال ١٧) (حقيقة الوحي ص٧٠)

13. "And thou (Muhammad) threwest not (a handful of dust) when thou didst throw, but Allah threw."

(Al-Anfal 8:17) (Haqiqat-ul-Wahi p. 70).

١٤- ﴿ الرَّحْمَٰنُ . عَلَّمَ الْقُرْآنَ ﴾

(الرحمن ١) (حقيقة الوحي ص٧٠)

14. "Allah, The Beneficent. It is He Who has taught the Quran."

(Ar-Rahman 55:1-2)
(Haqiqat-ul-Wahi, p. 70).

١٥- ﴿قل اني امرت وانا اول المومنين﴾

(حقيقة الوحي ص٧٠)

15. "You say that I have been commanded and I am the first to accept the faith."

(Haqiqat-ul-Wahi, p. 70).

١٦- ﴿وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ﴾

(الكهف ٢٧) (أيضا ص٧٤)

16. "And recite that which hath been revealed unto thee from thy Lord."

(Al-Kahf 18:27) (Haqiqat-ul-Wahi, p. 74).

١٧- ﴿وَدَاعِيًا إِلَى اللهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا﴾

(الأحزاب ٤٦) (أيضا ص ٧٥)

17. "And as one who invites to Allah's (Grace) by His permission, and as a Lamp spreading Light."

(Al-Ahzab 33:46)
(Haqiqat-ul-Wah, p. 75).

١٨- ﴿ثُمَّ دَنَى فَتَدَلَّى . فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾

(النجم ٨-٩) (أيضا ص٧٦)

18. "He drew nigh and came closer till he was at a distance of but two bows' length or even nearer."

(An-Najm 53:8-9)
(Haqiqat-ul-Wahi, p. 76).

۱۹- ﴿سُبْحٰنَ الَّذِیْ اَسْرٰی بِعَبْدِهٖ لَیْلًا﴾

(الإسراء ۱) (أيضا ص ۷۸)

19. "Glorified be the Being Who did take His bondsman (Muhammad) for a journey by night."

(Isra 17:1) (Haqiqat-ul-Wahi, p. 78).

۲۰- ﴿وَمَا اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِیْنَ﴾

(الأنبياء ۱۰۷) (أربعين نمبر ۳ ص ۲۳)

20. "And We sent thee not but as a Mercy for all the worlds."

(Al-Ambiya 21:107) (Arbaeen No. 3, p. 23).

Every Muslim knows that the above verses of Quran Hakeem were revealed fourteen hundred years ago and related to the personality of Khatam-un-Nabieen (خاتم النبیین محمد رسول اللہ صلی اللہ علیہ وسلم) but Mirza Ghulam unblushingly arrogated these verses to his self

IV. Besides the above, Mirza Ghulam Ahmad has claimed superiority over all the respected prophets (علیہم السلام). So much so, that he claimed even to be superior to Muhammad ur Rasulullah (صلی اللہ علیہ وسلم) I quote some references from Mirza's books:

"Mirza, the superior-most of all the prophets"

(a) "Several thrones descended from the sky but your throne was placed highest of all."

(Ref: *Mirza Ka Ilham; Tazkirah:* 2nd Edition, p. 346)

(b) "The various consummate excellences that were found in other prophets were all present in a larger measure in Hazrat Rasool-e-Kareem and all those excel-lences were bestowed upon us, by way of reflection, from Hazrat Rasool e Kareem and for this very reason our name is Adam, Ibrahim, Moosa, Nooh, Dawood, Yusuf, Suleman, Yahya, Isa, etc. All the earlier prophets were reflections of Nabi-e-Kareem in some particular specific attributes and we are now a reflection of Nabi-e-Kareem in all these attributes."

(*Malfoozat*, V. 3, p. 270. *Rabwah print)*

"Mirza, the Pride of the Ancients and the Posterity"

(c) The daily *'Al-Fazl'* of Qadian challenges the Muslims:

"O, you who are called Muslims! If you really want Islam's ascendancy and invite the rest of the world to your side, then first of all come yourselves towards true Islam *(as if, God forbid, the Islam of Musalmans is false! Compiler)* which is available through the promised Masih (i.e. Mirza Qadiani). Paths of piety and virtuosity open today through him only. By following him, man can reach the desired destination of salvation and success. He is the reincarnation of the same pride of the ancients and the posterity (Muhammad) who had,

thirteen hundred years ago from today, his first birth as (رحمة للعلمين)Mercy for the Worlds!

(Al-Fazl, Qadian, September 26, 1915; Qadiani Mazhab, pp. 211-212, Ninth Edition Lahore)

"Mirza Surpassed the First-Birth Muhammad ur Rasulullah."

(d) "He who denies that the ordainment of the Prophet (عليه السلام) is related to the sixth millennium as it was related to the fifth millennium, denies the Quranic mandate and the truth. In fact, at the end of the sixth millennium, that is in this present time, the spiritual influence of the [reincarnated] holy Prophet (صلى الله عليه وسلم) is more powerful, perfect and severe than in those early years. Rather it is like the fourteenth (moonlit) night."

(Khutba-e-Ilhamiah, p. 181)

(e) Qazi Zahur ud Din Akmal, a disciple of Mirza, wrote a panegyric extolling Mirza, in Urdu calligraphy, and setting it in a good mount presented it to him. This poem was published later on in the newspaper, *Badr*. Some couplets are translated below:

— O dear ones ! Our Imam in this world is Ghulam Ahmad in *Darul Aman* (House of Security) .

— Ghulam Ahmad is the "Arsh" (throne) of Almighty Allah, as if his home is in *La Makan* (a place which knows no bounds).

— Ghulam Ahmad is the real "Rasulullah." He has been elevated among mankind and jinn.

— Muhammad has again descended [reincarnated] among us, and he is more glorious than he was before [in his first birth].

— O Akmal, whoever wants to see Muhammad, he should see Ghulam Ahmad in Qadian!

(Akhbar Badr, Oct. 25, 1906)

(f) Mirza Qadiani compared the Divine coming of the holy Prophet (صلى الله عليه وسلم) at Makkah and his rebirth at Qadian. He said that at the time of the Prophet's Divine Mission at Makkah, Islam was like a crescent, i.e., devoid of any brilliance but when he reappeared [reincarnated] in Qadian, Islam glowed like a full moon and became fully illuminated. Mirza said:

> "Islam started crescent-like but was predestined to be the moon (of the fourteenth night) in the last era by Allah's command." So Allah's Wisdom willed that Islam should take the appearance of the full moon in that century which may resemble the full moon, by way of counting (i.e., the fourteenth century)."

(Khutba-e-Ilhamiah,p. 184).

(g) Mirza Bashir Ahmad, M.A., son of Mirza Ghulam Ahmed writes, in the context of comparison of crescent and moon:

"To declare those who denied the holy Prophet in his first birth as Kafirs and outside the fold of Islam, but to regard the deniers of his second birth as Muslim is an insult to the Prophet and a joke against the signs of Allah, although the promised Masih has, in *Khutba-e-Ilhamiah,* compared the mutual relation between the first and the second births of the holy Prophet to the relationship between the crescent and the full moon."

(Akhbar Al-Fazl, Qadian, Vol. 3, No. 10, dated 15th July, 1915, as cited in Qadiani Mazhab, Page 262).

(h) Greater Manifest Victory

In order to express the superiority of Mirza it was claimed that the manifest victory achieved by the Mirza was greater than the manifest victory of the holy Prophet (صلی اللہ علیہ وسلم) Thus Mirza said:

"It is apparent that the time of manifest victory of the era of the holy Prophet has expired, and the second victory which was to be much greater and clearer than the first one had yet to be achieved. It was ordained that its time should fall during the times of the promised Masih "(Mirza Qadiani)."

(Khutba-e-Ilhamiah, pages 193-194; Roohani Khazain, Vol. 16, p. 288).

(i) Prologue and Epilogue of Spiritual Excellences

It was also claimed that the era of the Makki birth of the holy Prophet (صلی اللہ علیہ وسلم) was only the first step in his progress of spiritual attainments, whereas the era of his Qadiani reincarnation represents the highest pinnacle of his spiritual development. Thus it is said:

> "The spirituality of our holy Prophet (صلی اللہ علیہ وسلم) was conceived during the 5th thousand [i.e., the Makki birth] with its precise attributes and that period was not the climax of his spirituality's development. It was rather the first step to the highest pinnacle of its perfection. Thereafter this spirituality manifested itself in its full glamour during the 6th thousand, i.e., [his rebirth in Qadian] at the present time."
>
> *(Khutba-e-Ilhamiah, page 177; Roohani Khazain, Vol. 16, p. 266).*

(j) The So-called Superior Mental Development of Mirza

Mirza's disciples went to the extent of claiming that the mental development of Mirza of Qadian was superior to that of the holy Prophet (صلی اللہ علیہ وسلم) Thus it is said:

> "The mental development of the promised Masih (i.e., the Mirza of Qadian) was higher than that of the holy Prophet (صلی اللہ علیہ وسلم) And this is only a partial superiority which the promised Masih has over the holy Prophet. The mental faculties of the holy Prophet could

not manifest fully owing to the deficiency of civilization; although the ability existed. They have now manifested themselves fully through the promised Masih by virtue of the advancement of civilization."

(Review, May 1929,
as cited in Qadiani Mazhab, Page 266,
ninth edition, Lahore).

(k) Mirza's boasts against Isa (Jesus) (علیہ السلام)
According to the Islamic beliefs Hazrat Isa (علیہ السلام) is a highly dignified Prophet endowed with a *Shariat* (religious code). Mirza chose him, specifically, for his target and displayed great arrogance. Some references are:

(i) "O Christian Missionaries, don't call Masih your Lord Protector and see there is one amongst you superior to that Masih."

(Dafe ul Bala, p. 13)

(ii) "God sent in this Ummat the promised Masih who is far superior to that earlier Masih in glory and gave this second Masih the name of Ghulam Ahmad."

Ibid.

(iii) "God sent in this Ummat the promised Masih who is far superior to that earlier Masih in glory. I swear by Him in Whose Hands is my life that if Masih bin Mariam had been in my times he would not have carried out the work which I can do and the tokens being vindicated by me could never be shown by him."

(Haqiqat ul Wahi, p. 148, Kashti-e-Nooh, p. 56).

(iv) "When God and His Prophet and all the *Nabis* have declared that the Masih of the last era is pre-éminent due to his great deeds, then it is an evil suggestion of Satan to say that 'why do you consider yourself superior to Masih Ibne Mariam.'"

(Haqiqat ul Wahi, p. 155).

(v) "Leave the mention of Ibne Mariam (i.e. Masih/ Jesus). Ghulam Ahmad is better than he."

(Dafe ul Bala, p. 20).

V. Mirza Declared his so-called *Wahi* (revelation) as absolute as Torah, Gospel and Quran

(a) "And I place my belief in the *Ayaat* (verses) of Quran Shareef, the same way, without a jot of difference, I believe in that clear, and apparent *Wahi* of God which came to me; whose truth has been unravelled to *me* through His continuous tokens. And I can swear this standing in *Baitullah* (holy Ka'bah in Makkah) that the holy revelation which descends *upon me* is the word of the same God Who sent down His Word on Hazrat Moosa, (Moses) Hazrat Isa (Jesus) and Hazrat Muhammad Mustafa." (صلی اللہ علیہ وسلم).

(Ek Ghalati ka Izala, p. 8).

(b) "This Divine conversation which is held with me is certain. If I doubt it for a moment I become an infidel and my hereafter be destroyed. The word which descended on me is certain and absolute. As a person cannot doubt the sun and its light, having seen the sun and the sunlight, the same way I cannot

place doubt in that word which descends upon me from Allah and I have the same faith in it as in God's book. It is possible that up to a certain time, mistakes may be committed by me in interpreting God's word at certain places but it is not possible that I doubt that (this) is not God's word."

(Tajjaliat-e-Ilahi, p. 20, Rabwah).

(c) "How can I repudiate the continuous *Wahi* of God (being revealed) for twenty-three years. I have faith in this holy *Wahi* of His as in all the *Wahis* of God having been revealed prior to me."

(Haqiqat ul Wahi, p. 150).

VI. Along with his claim of being a recipient of *Wahi* on the same pattern as Torah, Gospel, and Quran and his claim of absolute Messengership and Prophethood *(Risalat and Nubuwwat)* **Mirza called upon all Humanity to profess belief in him.** Of numerous references a few are presented here:

(a) "And say, O people, I have come as a Prophet of Allah towards you all."

(Tazkirah, p. 352; Fourth edition).

(b) "We have sent towards you a Prophet like the Prophet who was sent towards Pharaoh."

(Haqiqat ul Wahi, p. 101)

(c) "You say, a light has descended from God so if you are a believer, then don't reject."

(Tazkirah, p. 113)

(d) "Blessed [is] he who identified me. I am the last path of all the paths of God and I am the

last light out of all His Lights. Unlucky is he who forsakes me because without me all is darkness."

(Kashti e Nooh, p. 56).

VII. **Mirza abused those persons who refused to believe in his homemade egoistic prophethood, in the most filthy language. Besides calling them "infidels", "polytheists," "hell-dwellers" and "Jews", he even addressed them as "dogs", "swine", "bastards", "sons of bitches" and "whores." A few specimens follow:**

(a) "Say, O infidels I am truthful".

(Mirza ka Ilham, Tazkirah p. 343 Fourth edition).

(b) "And infidels say, you are not sent with a message".

(Ilham of Mirza in Mubahatha Rawalpindi, p. 240).

(c) "Every Muslim sees my books with loving eyes and affection and benefits from their learnings and accepts me. But those born of *prostitutes* and *adulteresses*, whose hearts have been sealed by God do not accept me."

(Ainae-Kamalat-e-Islam p. 547-548).

(d) "He is desirous of being born as a bastard and is not born of legitimacy. To be born of legitimacy it is obligatory that if he considers me a liar and deems the Christians dominant and triumphant, then he should actually counteract the argument which I have presented. So he is prohibited to eat and drink

if he reads this announcement and does not go to Mr. Abdullah Atham. And if not by God's fear then out of fear of this filthy title, he puts great pressure so that they admit the said words and take three thousand rupees and show execution of this act. So if Abdullah Atham escapes from the agreed pledge then he may make it known in all the world that the Christians are victorious, otherwise, the sign of a bastard is that he would not take on the straight path."

(Anwar-ul-Islam, p. 30; Roohani Khazain, Vol. 9, p. 32).

(e) "Our enemies have become the *swine* of wildernesses and their women have surpassed *bitches.*"

(Roohani Khazain: Vol. 14, p. 53).

(f) Those who were my adversaries, have been named as Christians, Jews and Polytheists:

(Nazul ul Masih p. 4, Roohani Khazain, Vol. 18, p. 382).

VIII. Mirza declared his teachings and *Wahi* (revelation) as the basis of Salvation for the entire mankind:

(a) "Tell them that if you love God then come and follow me, so that God also loves you."

(Mirza Qadiani Ka Ilham in Haqiqat ul Wahi, p. 82).

(b) "Because in my teachings there are commands as well as prohibitions and the revival of necessary injunctions of *Shariat,* therefore, God has named my teachings and

the *Wahi* which descends upon me as *falak* i.e., boat .... Now see, God has called my instructions, my *Wahi* and my *ba'it* (discipleship) as Noah's Boat and established it as the basis of salvation for all human beings. He who has eyes may see and he who has ears may hear."

(Arbaeen No. 4, Hashiah p. 7).

IX. Mirza declared that the Islam introduced by Muhammad ur Rasulullah (صلى الله عليه وسلم) was a dead and accursed religion until Mirza was not acknowledged as a Prophet. That is why Qadianis believe that *Deen-e-Islam* is dead without Mirza. A few references are given below:

Dead Islam

(a) "Probably in the year 1906, at the proposal of Khwaja Kamaluddin, Moulvi Muhammad Ali entered into an agreement with the Editor of *Akhbar-e-Watan* to the effect that the *Review* of *Religions* would publish no articles about the (Qadiani) sect; it would only publish general articles on Islam and the Editor of the *Watan* would propagate in his paper for the assistance of the Journal, *Review* of *Religions*. The promised Masih disliked this proposal and it was strongly opposed by the Jamaat also. Hazrat Sahib said: 'Will you present *dead Islam* before the world by excluding me'?"

(Zikr-e-Habib by
Mufti Muhammad Sadiq Qadiani,
page 146, First Edition, Qadian).

(b) "We believe that a religion which does not have the chain of prophethood (*as in Islam*—

Compiler) is a dead religion. We call the religions of the Jews, the Christians and the Hindus dead only because now there are no prophets in them. If this were the position in Islam, too, we would be no more than mere *story-tellers*. Why do we regard it superior to other religions? After all, it should have some distinction."

(Malfoozat-e-Mirza, Vol. 10, page 127).

(c) "During the lifetime of the promised Masih (Mirza Qadiani), at the proposal of Moulvi Muhammad Ali and Khwaja Kamaluddin, the Editor of *Akhbar-e-Watan* started a fund-collecting scheme in 1905 for the purpose of sending copies of the *Review of Religions* to foreign countries, on the condition that it should not contain the name of the promised Masih (Mirza Qadiani). But 'hazrate aqdas' (Mirza Qadiani) rejected this proposal saying: 'Will you present *dead* Islam by excluding me?' Thereupon, the Editor *Watan* announced the closure of this fund-collecting scheme."

(Al-Fazl, Qadian, Vol. 16, No. 32,
dated 19th October, 1928,
as cited in Qadiani Mazhab, pages 464-462).

Accursed, Contemptible and Satanic Religion

(d) "That religion is no religion and that prophet is no prophet by following whom a man does not come so close to God as to be honoured with divine conversation (i.e. *Prophethood —Compiler)*. That religion is cursed and contemptible which teaches that human progress depends only on a few narrated

anecdotes *(i.e., the Shari'at-e-Muhammadia which is narrated from the holy Prophet.—Compiler)* and that the *'wahi'* has lagged behind instead of going ahead .... Hence such a religion deserves to be called *Satanic* rather than divine."

(Zamima-e-Braheen-e-Ahmadia, Part V, pages 138-139; Roohani Khazain, Vol. 21, p. 306).

(e) "How absurd and false it is to believe that after the holy Prophet (صلى الله عليه وسلم) the door of the divine *'wahi'* has been closed for ever and there is no hope of it in the future till the Day of Resurrection — only worship tales. Can a religion having no direct trace of Almighty Allah be called a religion? I say, by Almighty God, that in this age there is no one more disgusted than myself with such a religion. *(There is no doubt about this.—Compiler).* I name such a *religion* as Satanic religion, not divine (religion)."

(Zamima-e-Braheen-e-Ahmadia, Part V, page 183; Roohani Khazain, Vol. 21, p. 354).

X. Having declared all Muslims out of the fold of Islam, the Qadianis thus abrogated the Kalimah of the holy Prophet (صلى الله عليه وسلم) that is, henceforth, nobody can be a Muslim by reciting the Kalimah of Muhammad-ur-Rasulullah! (صلى الله عليه وسلم) The Qadianis openly acknowledged that Mirza Ghulam Qadiani is also included in the Qadiani Kalimah.

Mirza Bashir Ahmad, M.A., writes:

"As a result of the birth of the promised

Masih (the Qadiani Mirza) a difference has certainly cropped up (in the meaning of the Kailmah). Before the birth of the promised Masih (the Qadiani Mirza) in the world as a prophet, the words (محمد رسول الله) (Muhammad ur Rasulullah) included in their meaning only such prophets as had preceded him; but after the incarnation of the promised Masih (the Qadiani Mirza) in the world as a prophet, one more prophet has been added to the meaning of (محمد رسول الله) (Muhammad ur Rasulullah). Therefore on account of the incarnation of the promised Masih the Kalimah (لا إله إلا الله محمد رسول الله), God forbid, does not become abolished; it rather shines more brightly. *(Because Mirza Qadiani, the prophet of higher rank, has entered the meaning of Kalimah! Ha, without Mirza, this Kalimah remained meaningless, useless and false! That is why those who recite this Kalimah without including Mirza therein are 'Kafir', rather 'pakka Kafir'! — Compiler).* In short, the same Kalimah is (effective) even now for embracing Islam, with the only difference that the incarnation of the promised Masih (Mirza Qadiani) has added one more prophet to the meaning of (محمد رسول الله) (Muhammad ur Rasulullah)."

"Moreover, even if we accept by supposing the impossible that the sacred name of the gracious Prophet has been included in the sacred Kalimah because

he is the last of the Prophets, even then there is no harm and we do not need a new Kalimah because the promised Masih is not a separate entity from the gracious Prophet as he (Mirza) himself says: "My being is exactly the being of Muhammad ur Rasulullah." Also, "One who discriminates between me and Mustafa has neither recognized me nor seen me." And the reason for this is Allah Almighty's promise that He would reincarnate *"Khatam un Nabieen"* in this world once more as a prophet as is evident from the verse," And others of them....." Thus the promised Masih (Mirza of Qadian) is himself Muhammad ur Rasulullah, who has been incarnated in the world again to spread Islam. We do not, therefore, need any new Kalimah. Albeit, a new Kalimah would have been necessary, if some other person had been reincarnated instead of Muhammad ur Rasululllah. So contemplate!"

(Kalimatul Fasl, page 158,
by Mirza Bashir Ahmad Qadiani).

To summarize the above, Mirza Ghulam Ahmad Qadiani presented a new religion, in the nomenclature of Islam, parallel to the real Islam brought by Muhammad-ur-Rasulullah, (صلی اللہ علیہ وسلم). This is the basis of conflict between Muslims and Qadianis. The Islam which the Muslims have been accepting and following, right from the times of Muhammad ur Rasulullah (صلی اللہ علیہ وسلم) generation after generation, has been put to disgrace by the Qadianis. In direct opposition to Islam, Ghulam Ahmad Qadiani has

brought forward his own version of the so-called Islam. Mirza's advocacy of his religion is not limited to his self alone or to the men of his Jamaat but he propagated his revolting faith among people in general gatherings of Muslims and in their dewellings. It is but natural under these circumstances that Muslims should get provoked. Despite the Qadiani's heretic confrontation Muslims have shown great forbearance and tolerance and have not reacted in the manner they are capable of, patterns of which were witnessed in the cases of Musailamah Kazzab and Rajpal. The ulema of the Ummat relentlessly carried out dialogues with the Qadianis and defeated them. They wrote numerous books in rebuttal of Qadaniat. Several sessions of confrontations and Mubahalas were held and by the Grace of Allah, the Divine Court ruled that Mirza and his Jamaat were Kafirs, unbelievers, impostors, liars and deceivers in the highest degree.

Mirza's Mubahala with Maulana Ghaznavi

I narrate one instance and give an account of one Mubahala that should be sufficient to prove my submission:

> "On Zeeqad 10, 1310, a Mubahala was held in the maidan of Eidgah, Amritsar, between Maulana Abdul Haq Ghaznavi and Mirza Ghulam Ahmed Qadiani. The claim of Mirza Ghulam Ahmad was that he and his followers were all Musalman. Maulana Abdul Haq Ghaznavi said that all of them were *Kafirs, Murtad, Zindiq* and *Dajjal* (unbelievers, apostates, dualist-infidels and impostors) as well as enemies of Allah and His Prophet and

> that Mirza's books were a mass of infidelity. Both came out in the open and invoked Allah in these words: "Ya Allah, if I am a liar, send imprecations on me!" The audience joined in by saying "Ameen" together."

(Majmua e Ishtiharat Mirza Qadiani, p. 427, Vol. 1)

We have seen that in this Mubahala, both parties appealed to Allah and left the decision in the Hands of Allah, the Exalted. This fact was corroborated by Mirza Ghulam Ahmad on 2nd October, 1907, when he wrote that decisions left in the Hands of Allah crystallize in this manner that of the two adversaries the one who is a liar dies within the life-time of the truthful person.

(Malfoozat-e-Mirza Qadiani pp. 440-441, Vol. 9).

Having laid down the principle himself, Mirza died on May 26, 1908, of cholera epidemic. (*Hayat e Nasir* p. 14).

And the celebrated Maulana Ghaznavi lived a further nine years. His death occurred on May 16, 1917.

(*Rais-e-Qadian* p. 192, Vol. 2)

In this way, Allah the Exalted made His Decision and as for the holy Prophet (صلی اللہ علیہ وسلم) he too declared Mirza Qadiani a lying Dajjal, as it is related in a Hadith:

> "In my Ummat there shall be lying Dajjals who will lay claims to prophethood, although I am

خاتم النبيين (the last of the prophets) and there shall be no prophet after me."

(Tirmizi, Vol. 2, p. 45).

But the Qadianis took no heed despite the above decision of Allah and the Prophet and refused to acknowledge themselves as non-Muslim. So much that Allama Iqbal had to place this demand before the Indian Government but to no avail. When Pakistan came into being, the apostatic activities of the Qadianis became all the more aggressive as is evident from the findings of Munir Enquiry Report. Consequently the Muslims reiterated the demand before the then Government in accordance with Allama Iqbal's formula. But Martial Law was clamped down on the agitation in 1953 and bullets silenced the Movement. Yet the fissure in the volcanic rock did not close. It erupted in 1974 when the university students of Faisalabad were attacked by the Qadianis at Rabwa railway station. Ultimately, the National Assembly of Pakistan heard the heads of both parties of Qadianis and after hearing their arguments took the decision that Qadianis were non-Muslims, having no connection with Islam. In this way they were declared non-Muslims by law.

The Qadianis did not play fair as they ought to have accepted the decision and the legal binding on them. After all they had argued their case to their full satisfaction and had said whatever they wanted to say. On the contrary, they flouted the decision of the National Assembly and put it to naught. By saying to Muslims: "You are "Sarkari" (Govt's) Musalman and we are "Khudai" (Allah's) Musalman," they derided the law of the land and put it to contempt. In this way, they increased their

apostatic Tabligh through provocation and started anti-government and anti-Pakistan propaganda, within the country and outside, to undermine the Constitution of the Government and people of Pakistan. By way of example, here are a few references:

(A) "In Pakistan Constitution our existence has been denied, we will not abide by it"

"Press conference of Ahmadi Leaders in London"

"London, (Press Report, *Daily Jang)*. The Ahmadi leaders refuted the allegation as totally baseless that their founder or his successors had ever called anybody non-Muslim.* On the other hand, Muslims having declared Ahmadis non-Muslims have prohibited their burial in their graveyard or offering prayers in their Masajid. The Qadiani leaders were addressing a press conference at the end of a three-day meet of their Jamaat in a London restaurant at Piccadilly..... in which the Government of Zia-ul-Haq was made a target of acrimonious criticism.

**This is a damning lie. Please see pages 94, 95, 98, 426, 429, 590, etc. wherein right from their founder Mirza Ghulam to the present Khalifa of Qadianis, all have declared non-Qadianis as non-Muslims. Second Qadiani Caliph Mirza Mahmud deemed Muslims as pakka Kafirs as Christians, Hindus, Jews, etc., and would not allow funeral prayer even for a minor Muslim child; nor does Qadiani religious code permit inter-marrying with Muslims. This is how the Qadianis hoodwink the gullible Western people who are mostly Christians and who already nurture centuries-old prejudice against the Muslim Ummah. Please see who is the aggressor and who is aggrieved!*

It was also alleged in the conference that the hatred against Ahmadis was now planned to be extended to other countries of the world as well. They urged upon the print and electronic media of the West to operate on this malignant growth like a surgeon so as to check it from spreading in other countries of the world. They appealed to the outside world to undertake ways and means at their disposal for channelling public opinion in their respective countries and highlight the wrongs perpetrated on Ahmadis. They said that the world peace and global stability was in danger due to the arbitrary negation of basic human rights of Ahmadis by Pakistan. They further said that the life of Ahmadis was in straightened circumstances on Pakistan's initiative. As a proof they referred to a move made by Raja Zafar ul Haq, a representative of Zia-ul-Haq, to urge the Egyptian National Assembly to pass a law that whoever changed his religion and became Ahmadi would be hanged for apostasy or imprisoned for life. In the press conference, they also said that South Africa and Pakistan were on the same keel, the only difference being that for the former the colour of the skin, and for the latter the doctrinal persuasions, resulted in discriminations getting admissibility. They showed great concern over a law which is proposed to be enacted for safeguarding the holy reputation of the Prophet and said that on the false alarm of desecration of Prophetic holiness, the Christians could

also be punished, whereas in this era of progress and development no room for such a thing existed."

Constitutional Adherence

"When the Ahmadi leaders were asked if they were ready to accept the offer of peaceful living like other minorities, as guaranteed by the Constitution of Pakistan and the law passed by its National Assembly, they replied that they could not accept it because their very existence had been denied in the Constitution. They said so long as it remained without the amendment they supported it and eminent Ahmadi personages served the civil and the military of Pakistan and were its best ambassadors in the outside world. They questioned as to who gave the mandate to Zulfiqar Ali Bhutto or Zia ul Haq to decide as to who was a Muslim and who was not, because nowhere in the world, national assemblies and parliaments had the right to adjudicate on dogmatic faiths of the people. The British Parliament does not have the right to enact a law that Catholics or Methodists are not Christians."

(Daily 'Jang,' London, July 31, 1986).

(B) "Islamabad (Special Representative, *Jang)* It is learnt that the Qadianis have declared their apathy towards elections on the Reserved

> Qadiani seats in National and Provincial Assemblies. A notification of Election Commission says that nomination papers for one seat for Qadianis in National Assembly and one each for the Assemblies of Frontier and Sindh Provinces must be received in their office by Tuesday. A spokesman of the Jamaat said, no Qadiani would take part in the election because they did not accept the Ordinance of 1984 which declared them non-Muslims. According to the spokesman, consequent to the Ordinance the Jamaat has decided that no Qadiani should consider himself non-Muslim and if anybody stood for the Reserved seat for election as an Ahmadi, the Jamaat would not acknowledge his representative status."

(Daily 'Jang', Karachi, August, 22, 1989).

It is clear from the above instances that even after the enactment of the Constitutional Law, the status-quo remained and Muslims got no respite from the Qadianis' mischievous moves. Agitation resurfaced in 1983/84 and the Government was asked to proceed with measures necessary to stop them from using the name of Islam and Islam's *Shaaer* and to strictly comply with the Constitutional provisions. It was to fulfil the intent of this Constitution that the "Anti-Islamic Activities of Qadianis (Prohibitions and Punishments)" Ordinance was promulgated on April 25, 1984.

From the above submissions, it is obvious that

this law is thoroughly just and equitable and its intention is merely to stop the Qadianis from interfering in the religion of Musalmans and using Islamic *Shaaer*. That's all.

CONCLUSION

In civilized countries, people are permitted to act upon their religious customs and rituals on the condition that other people who live in the area and who subscribe to other persuasions are not disturbed. For instance, Muslims in the Western countries are not allowed to say *Azan* on loud-speakers or to construct a mosque if local people object. Therefore, our stand on this issue is simple, that is, if Qadianis believe in Mirza Ghulam Ahmad's sham prophethood or want to act upon Mirza's religion they may do so, but they must neither use the holy name of Islam nor play fraud by using Islamic *Shaaer*.

In the end it is very necessary to submit that in the present "Anti-Islamic Activities of Qadianis...." Ordinance extreme leniency has been shown to the Qadianis. It recognizes their entity and gives them the right to live in Pakistan as a non-Muslim minority; otherwise, by Shariat Law the Qadiani gang is *Murtad* (apostate), *Zindeeq* (dualist-infidel) and liable to capital punishment. Commands of Shariat are unchangeable. The same command or law is applicable upon them as was applicable upon the followers of Musailamah Kazzab. The Qadiani Association can suitably be called the "Association of Pirate Traitors of Islam," or "Association of Rebels of Islam." If Qadianis do not accept their non-Muslim minority status and do not stop playing with the holy *Shaaer* of Islam, then the Ulema of Islam, will be constrained to give this

fatwa in the light of Islamic Law that the Qadiani pirates are the rebels of Islam and liable to capital sentence, they be slain and this "Association of Pirate Traitors of Islam" be declared unlawful.

In any circumstance, if the contempt of Court is an offence, (and certainly it is an offence), then the contempt of the holy Prophethood of Muhammad ur Rasulullah (صلی اللہ علیہ وسلم) is no lesser offence. If conspiring against the country and nation is an offence, (and certainly it is an offence), then conspiring against Islam too is no lesser offence. And if revolt against the government is an offence then revolt against Muhammad-ur-Rasulullah (صلی اللہ علیہ وسلم) too is a much worse offence.



APPENDIX

The Qadianis vis-a-vis Pakistani Constitutional Provisions - A review

1. Pakistan Constitution (Second Amendment) Act of 1974, came into force on the 17th September, 1974, which incorporated a new clause to Article 260, namely:

"A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be on him), the last of the prophets, or claims to be a prophet in any sense of the word or of any description whatsoever after Muhammad (peace be on him), or recognises such a claimant as a prophet or a religious reformer, is not a Muslim for the purpose of the Constitution or Law"

From the foregoing clause, it is evident that both groups of Qadianis, the main denomination and its splinter group are non-Muslim as per law. Both are covered by this definition.

2. The Qadianis retaliated at this move and violated the law with full force at their command. They persisted in calling themselves Muslims and their faith as Islam. They continued to defile exclusive epithets, descriptions and titles of

Muslims and applied them to their scions, and satraps, such as, "Ummul Momineen" (Mother of Muslims), "Ahle-Bait" (members of the family of the Holy Prophet (صلی اللہ علیہ وسلم) "Sahabah" (Companions), "Khulafa-e-Rashideen", (First four Caliphs of Islam), "Amirul Momineen," "Khalifatul Muslimeen", etc. It is well-known that these epithets are exclusively used by Muslims and never by non-Muslims for any of their personages. Notwithstanding the above, the Qadianis passed abusive and derogatory remarks against holy men.

Therefore, a need was felt to add a new section No. 298 A to Pakistan Penal Code. For this purpose an Ordinance was promulgated, No. XLIV of 1980 in which section 298 A reads as follows:

Section 298-A

"Use of derogatory remarks, etc., in respect of holy personages. Whoever by words either spoken, or written, or by visible representation or by any imputation, innuendo or insinuation, directly or indirectly, defiles the sacred name of any wife (Ummul Momineen) or members of the family (Ahle Bait) of the Holy Prophet (صلی اللہ علیہ وسلم) or any of the righteous Caliphs (Khulafa-e-Rashideen) or Companions (Sahabah) of the Holy Prophet (صلی اللہ علیہ وسلم). shall be punished with imprisonment of either description for a term which may extend to three years or with fine or with both."

Qadianis violated this law also. For their willful breach and as a sequence to the perturbation caused to the Muslims of Pakistan, a Presidential Ordinance called the *"Anti-Islamic activities of Qadianis (Prohibitions And Punishments)*

Ordinance" of 1984 was promulgated on April 26, 1984, which added sections 298-B and 298-C to the Pakistan Penal Code. These Sections are reproduced below:

Section 298 - B

"Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places."

(1) Any person of the Qadiani group or the Lahori group (who call themselves "Ahmadis" or by any other name) who by words either spoken or written or by visible representation:

(a) refers to or addresses any person other than a Caliph or Companion of the Holy Prophet Muhammad (صلی اللہ علیہ وسلم) as *Ameer ul Momineen, Khalifat ul Momineen, Khalifat ul Muslimeen, Sahabi*, or *Razi Allah Anho*

(b) refers to or addresses any person other than a wife of the Holy Prophet (صلی اللہ علیہ وسلم) as *Ummul Momineen*

(c) refers to or addresses any person other than a member of the family (Ahle Bait) of the Holy Prophet (صلی اللہ علیہ وسلم) as *Ahle Bait*

(d) refers to or names or calls his place of worship as "*Masjid*",

shall be punished with imprisonment of

either description for a term which may extend to three years and shall also be liable to fine.

(2) Any person of the Qadiani group or Lahori group (who call themselves "Ahmadis" or by any other name) who by words either spoken, or written or by visible representation refers to the mode or form of call to prayers followed by his faith as *"Azan"* or recites *Azan* as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine."

Section 298 - C

"Any person of Qadiani group, etc., calling himself a Muslim or preaching or propagating his faith"

"Any person of the Qadiani group or the Lahori group (who calls themselves "Ahmadis" or by any other name) who directly or indirectly poses himself as a Muslim or calls or refers to his faith as Islam or preaches or propagates his faith or invites others to accept his faith by words either spoken or written or by visible representation or in any manner whatsoever outrages the religious feelings of Muslims shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine."

To summarize:-

The above-mentioned Sections make it a criminal offence for a Qadiani, or a Lahori ("Ahmadi"):

(a) To call or pose himself directly or indirectly as a Muslim or refer to his faith as Islam;

(b) To preach or propagate his faith or to invite others to accept his faith or in any manner whatsoever to outrage the religious feelings of Muslims;

(c) To call people to prayer by reciting *Azan* or to refer to his mode or form of call to prayer as *Azan;*

(d) To refer to or call his place of worship as *Masjid;*

(e) To refer to any person other than a Caliph or Companion of the Holy Prophet Muhammad (صلی اللہ علیہ وسلم.) as *Ameer ul Momineen, Khalifat ul Momineen, Khalifat ul Muslimeen, Sahabi* or *Raziy-Allah Anho* or any person other than the wife of the Holy Prophet.(صلی اللہ علیہ وسلم) as *Ummul Momineen,* or any person other than a member of the family of the Holy Prophet Muhammad (صلی اللہ علیہ وسلم) as *Ahle Bait.*

The Qadianis challenged the above Ordinance and filed a writ before the Federal Shariat Court. After a four-week hearing the petition was dismissed. Thereafter they appealed to the Appellate Bench of the Federal Shariat Court. This Appellate Bench was in the process of hearing when the Qadianis withdrew their appeal. On their

application for withdrawal, the Appellate Bench upheld the Order of Federal Shariat Court. Till finally, all the writs and cases relating to the said Ordinance and the legality of the Ordinance itself were decided by the Supreme Court of Pakistan on 3rd July, 1993, the standpoints of Qadianis having been deemed ultra vires. The Judgment of the Supreme Court follows.



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APPENDIX

JUDGEMENT OF SUPREME COURT

IN THE SUPREME COURT OF PAKISTAN
(Appellate Jurisdiction)

Present;

Mr.Justice Shafiur Rahman,
Mr.Justice Abdul Qadeer Chaudhry,
Mr.Justice Muhammad Afzal Lone,
Mr.Justice Saleem Akhtar,
Mr.Justice Wali Muhammad Khan.

CRIMINAL APPEALS NO.31-K TO 35-K OF 1988.

(On appeal from the judgment of High Court of Baluchistan, Quetta, dated 22-12-1987 passed in Criminal Revisions No.38/87 to 42/87).

Cr.A.No.31-K/88

Zaheeruddin. .. Appellant

versus

The State. .. Respondent

Cr.A.No.32-K/88

Rafi Ahmed. .. Appellant

versus

The State. .. Respondent

Cr.A.33-K/88

Abdul Majid. .. Appellant

versus

The State. .. Respondent

Cr.A.34-K/88

Abdur Rehman Khan. .. Appellant

versus

The State. .. Respondent

Cr.A.35-K/88

Ch.Muhammad Hayat. .. Appellant

versus

The State. .. Respondent

CIVIL APPEALS NO.149 and 150 OF 1989.

(On appeal from the judgment of Lahore High Court, Lahore, dated 25-9-1984 passed in Intra Court Appeals No.160/1984 and 158 of 1984)

C.A.No.149/89.

Mujib-ur-Rehman Dard. .. Appellant

versus

Pakistan through Secretary, Ministry of Justice & Parliamentary Affairs, Islamabad. .. Respondent

Cr.A.31-K/88etc.

C.A.No.150/89

1. Sheikh Muhammad Aslam,
2. Sheikh Muhammad Yousaf,
3. Noor Muhammad Hashmi. .. Appellants

versus

1. Pakistan through Secretary, Law and Parliamentary Affairs, (Law Division), Islamabad.
2. The State. .. Respondents

CIVIL APPEAL NO.412 of 1992.
(On appeal from the Judgment of Lahore High Court, Lahore, dated 17-9-1991 passed in Writ Petition No.2089/1989).

1. Mirza Khurshid Ahmad,
2. Hakeem Khurshid Ahmad. .. Appellan

versus

1. Punjab Province through Secretary, Home Department, Lahore.
2. The District Magistrate, Jhang.
3. The Resident Magistrate Rabwa, Tehsil Chiniot, District Jhang.
4. Maulana Manzoor Ahmad Chinioti.
5. Abdul Nasir Gill. .. Respondents

For the Appellants in Cr.As.31-K to 35-K/88	: Mr.Fakhruddin G.Ebrahim, Sr.Advocate. Mr.Mujeebur Rahman, Mirza Abdul Rashid and S.Ali Ahmad Tariq, Advocates.
For the State in Cr.As.31-K to 35-K/88	: Mr.Ejaz Yousaf, Addl.Advocate General, Balochistan.
For Complainant in Cr.A.31-K/88.	Raja Haq Nawaz, Advocate. Mr.M.A.I.Qarni, Advocate-on-Record, (Absent).
For Appellants in C.As. 149 and 150/89.	: Mr.Fakhruddin G.Ebrahim, Sr.Advocate Ch.Aziz Ahmad Bajwa, Advocate Ch.A.Wahid Saleem, Sr.Advocate Mr.Mujeebur Rahman, Advocate Mr.Hamid Aslam Qureshi, Advocate-on-Record.
For Appellant in C.A.412 of 1992.	: Ch.Aziz Ahmad Bajwa, Advocate Mr.C.A.Rehman, Advocate, Mr.Hamid Aslam Qureshi, Advocate-on-Record.

STED

For Respondent/ Federal Government in Civil Appeals No.149 & 150/89 and 412/92.	:	Dr.Riazul Hassan Gilani, Senior Advocate - Only on 1-2-93 and 2-2-1993. Syed Inayat Hussain, Advocate-on-Record - Only on 3-2-1993. Mr.Gulzar Hassan, Advocate on Record (Absent) Ch.Akhtar Ali, Advocate-on-Record.
For Respondents No.1 to 3 in C.A.412/92.	:	Mr.Maqbool Elahi Malik, Advocate-General Punjab. Mr.M.M.Saeed Beg, Advocate. Rao Muhammad Yusuf Khan, Advocate-on-Record.
For Respondent No.4 in C.A. 412/92.	:	Mr.M.Ismail Qureshi, Senior Advocate. Syed Abul Aasim Jafri, Advocate-on-Record (Absent)
On Court Notice	:	Mr.Aziz A. Munshi, Attorney General for Pakistan. Mr.Mumtaz Ali Mirza, Deputy Attorney General for Pakistan. Mr.Ejaz Yousaf, Additional Advocate-General Balochistan. Mr.M.Sardar Khan, Advocate-General,N.-W.F.P. Mr.Maqbool Elahi Malik, Advocate-General,Punjab. Mr.Abdul Ghafur Mangi, Additional Advocate General Sindh.
The General Public	:	Maj. (Retd.) Amir Afzal Khan. Maj. (Retd.) M. Amin Minhas.
Dates of hearing	:	30-1-1993, 31-1-1993, 1-2-1993, 2-2-1993 and 3-3-1993 (Rawalpindi).
Date of announcement of Judgment.	:	3-7-1993

TESTED

SHAFIUR RAHMAN, J.- The question of law of)lic importance common to all these appeals is whether Ordinance No.XX of 1984 /The Anti-Islamic Activities of the Qadiani Group, Lahori Group and Ahmadies (Prohibition and Punishment) Ordinance, 1984 s ultra vires the Constitution. If not, whether the onvictions recorded and the sentences imposed in five criminal appeals are in accordance .. section 5 roduced by it.

Chronologically considered, Constitution Petition No.2591 of 1984 leading to Civil Appeal No.149 of 989 was the first to be filed. It was filed on 30-5-1984 n a month and a half of the promulgation of the dinance XX of 1984(which was promulgated on 26-4-1984) The reliefs sought therein were that the Ordinance

(i) is of no legal effect and is void ab initio since the day it was promulgated;

(ii) is ultra vires the Provisional Constitution Order, 1981.

his Constitution Petition was dismissed in limine on 12-6-1984 treating Article 203-D of the Constitution to be a bar. An Intra Court Appeal was also dismissed in limine on 25-9-1984, by considering the various grounds n therein on merits. Leave to appeal was granted on 28-2-1989 to examine the vires of the

Ordinance XX of 1984 on the touchstone of Fundamental Rights (Article 19 - Freedom of Speech, Article 20 - Freedom of Religion, Article 25 - Equality of citizens).

3. In 1984 Constitution Petition No.2309 of 1984 was filed in the High Court leading to Civil Appeal No.150 of 1989 before us. This petition was amended on 6-6-1984 and the following reliefs were claimed in it:-

"The petitioner respectfully prays that -

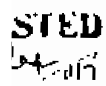
(i) the impugned Ordinance No.XX of 1984 is of no legal effect.

(ii) the petitioner has the fundamental right to profess, practice and propagate his religion.

(iii) It is further prayed that the Respondent may be directed not to take any action, under the Ordinance, against the petitioner, till the final disposal of this writ petition."

This Petition too was dismissed <u>in limine</u> on 12-6-1984 treating as barred by Article 203-D of the Constitution. The Intra Court Appeal was also dismissed in limine on 25-9-1984 after discussing all the grounds and without sustaining the bar of Article 203-D of the Constitution. As regards the violation of the Fundamental Rights, the Appeal Bench observed as hereunder:-

"If the Constitution of 1973 had been in force in its entirety the argument of the appellants would have been worth examination but this is not so, for three supra constitutional documents have since July, 1977 eclipsed the Constitution. The first



in this context is the Proclamation of Martial Law which became effective on the 5th of July, 1977. It placed the Constitution in abeyance. The second is the Chief Martial Law Administrator's Order No.I of 1977, also known as the Laws (Continuance in Force) Order, 1977. Although clause (i) of Article 2 of this order *inter alia* did state that Pakistan would be governed as nearly as may be in accordance with the Constitution but then clause (iii) of the same Article placed all Fundamental Rights under suspension. The third document is the Provisional Constitution Order, 1981, promulgated on the 24th of March, 1981. Article 2 of this order has adopted certain provisions of the Constitution of 1973. It is significant to note that the adopted provisions do not include any of the Fundamental Rights, including Article 20 upon which the appellants rely. Thus the said Article like all other Fundamental Rights is not enforcible at present. It is, therefore, idle on the part of the appellants to suggest that the said Article continues to remain a rider on the Ordinance making power of the President. We would accordingly reject the contention of the appellants that even under the present constitutional position the President, while making an Ordinance still suffers from the limitations set out in the Fundamental Rights."

Leave to appeal was granted on 28-2-1989 in terms as in Civil Appeal No.149/1989 as above.

Nazir Ahmed Taunsvi an active Muballigh reported at Police Station City Quetta on 17-5-1985 at .20 p.m. that on receiving information he went to the Bazar, found Muhammad Hayat appellant in Criminal Appeal No.35-K of 1988, a Quadiani by faith, wearing a badge of Kalma Tayyaba and claiming to be a Muslim. A case under

section 298-C of the Pakistan Penal Code was registered. On trial he was convicted under section 298-C PPC and sentenced to imprisonment till the rising of the court and a fine of rupees three thousand or in default 3 months simple imprisonment. His appeal and revision were dismissed. Leave to appeal was granted on 12-9-1988 to examine the following questions of law:-

"(1) Whether wearing a "Kalma Tayyaba" badges by an Ahmadi amounts to "posing" as a Muslim so as to come within the mischief of Section 298-C, Pakistan Penal Code;

(2) Whether the charge framed against the petitioners was in accordance with law, and if not what is its effect; and

(3) Whether section 298-C, Pakistan Penal Code is violative of Fundamental Rights Nos.19, 20 and 25?"

5. Nazir Ahmed Tanusvi, lodged two other such reports on 27-3-1985. One (FIR No.49/85) made similar complaint against Zaheeruddin (Appellant in Cr.A.31-K/88) having encountered him at 1.00 p.m. in the Bazar with a badge of Kalma Tayyaba and claiming himself to be a Muslim. On trial he was convicted under section 298-C of Pakistan Penal Code and sentenced to one year's rigorous imprisonment and a fine of Rupees one thousand failing which one months rigorous imprisonment. His appeal and revision against conviction and sentence failed. The other report (FIR No.50/85) was directed on similar facts against Abdur Rehman (Appellant in Cr.A.34-K/88) who he encountered in the Bazar

at 3.30 p.m. He was also convicted and sentenced to one year's R.I. and a fine of rupees one thousand or in default one month's R.I. His appeal and revision failed. In both these appeals the leave to appeal was granted as in Criminal Appeal No.35-K/1988.

6. On 11-4-1985, Haji Baaz Muhammad a shopkeeper lodged a report (FIR No.59/85 City Quetta) complaining that a customer came on his shop with a badge of Kalma Tayyaba. He disclosed his name as Majid (appellant in Cr.A.No.33-K/88) and claimed to be a Quadiani. On trial he was convicted under section 298-C of Pakistan Penal Code and sentenced to one year's R.I. and a fine of rupees one thousand or in default one month's R.I. His appeal and revision failed. He was granted leave to appeal in terms as in Criminal Appeal No.35-K/1988.

7. On 8-5-1985, Muhammad Azim another shopkeeper lodged a report (FIR No.74/1985 P.S. City Quetta) complaining that Rafi Ahmad (appellant in Cr.A.32-K/88) appeared before him with a badge of Kalma Tayyaba though he was a Quadiani. He was tried and convicted under section 298-C of Pakistan Penal Code and sentenced to one year's R.I. and a fine of rupees one thousand or in default one month's R.I. His appeal and revision failed. He was granted leave to appeal as in Criminal Appeal No.35-K/1988.

I.E.Q. A Constitution Petition (No.2089/1989) was

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filed on 12-4-1989 challenging the decision of the Punjab Government dated 20-3-1989, its implementation by District Magistrate Jhang by order dated 21-3-1989 and its extension till further orders by order dated 25-3-1989 by Resident Magistrate. The effect of these decisions/ orders was that the Quadianis in District Jhang were prohibited from indulging in following activities:-

"(i) Illumination on buildings and premises;

(ii) Erection of decorative gates;

(iii) Holding of processions and meetings;

(iv) Use of loudspeaker or megaphone;

(v) Raising of Salogans;

(vi) Exhibition of badges, buntings and banners etc;

(vii) Distribution of pamphlets and pasting of posters on the walls and wall-writings;

(viii) Distribution of sweets and service of food;

(ix) Any other activity directly or indirectly which may incite and injure the religious feelings of Muslims."

The High Court by an exhaustive judgment dismissed this Petition. Leave to appeal was granted (Civil Appeal No.412 of 1992) by reference to order granting leave in Civil Appeals No.149/89 and 150/89.

9. Mr.Fakhruddin G.Ebrahim, Senior Advocate, the learned counsel for the appellants in five Criminal Appeals (Cr.Appeals No.31-K to 35-K/1988) has mainly taken up the constitutional vires of the Ordinance XX of 1984. According to him, Ordinance XX of 1984 is oppressively unjust, abominably vague, perverse, discriminatory,

product of biased mind, so mala fide and wholly unconstitutional being violative of Articles 19, 20 and 25 of the Constitution. According to the learned counsel the Constitution, having by its second amendment categorized the Quadianis and Ahmadis as non-muslim, by clause (3) of Article 260 proceeds further to distinguish from among non-muslims the Quadianis and Ahmadis with a view to impose on them prohibitive restrictions, on their religious practices, utterances and beliefs. According to the learned counsel, 1790 criminal cases have been registered against this specific minority upto 1992 and are pending in courts; 84 for offering daily prayers, 691 for use of <u>Kalma Tayyaba</u>, 36 for reciting <u>Azaan</u>, 251 for preaching religion, 676 for posing as a muslim, 52 for using arabic expressions like " السلام عليكم " " نصر من الله ", " ميلاد النبي " etc. This according to the learned counsel amounts to a serious inroad on the right of speech, on the right to profess and practice ones religion and amounts to serious discrimination. . The practices for which this minority is being prosecuted have been declared to be religious practices of the minority and permissible both under the Constitution and the law as held in <u>Abdur Rahman Mobashir and 3 others versus Syed Amir Ali Shah Bokhari and 4 others</u> (PLD 1978 Lahore 113), <u>Mujibur Rehman and 3 others versus Federal Government of Pakistan and another</u> (PLD 1985 Federal

Shariat Court 8 at pages 89 and 93). In addition, the learned counsel contended that Enforcement of Shari'ah Act, 1991 (Act X of 1991) permits the non-muslims to practice their religion. He has also drawn our attention to Article 233 of the Constitution to emphasise that Article 20 of the Constitution is one of those provisions of the Constitution which cannot be suspended even during the emergency. On the question as to what is religion, the learned counsel has referred to The Commissioner, Hindu Religious Endowments, Madras versus Sri Lakshmindra Thirtha Swamiar of Sri Shirur Mutt (AIR 1954 S.C. 282), Ratilal Panachand Gandhi and others versus State of Bombay and others (AIR 1954 S.C. 388) and Ramanasramam by its Secretary G. Sambasiva Rao and others versus The Commissioner for Hindu Religious and Charitable Endowments, Madras (AIR 1961 Madras 265). He has also referred to "Fundamental Rights and Constitutional Remedies in Pakistan by S.Sharifuddin Pirzada" - page 319 relating to former Article 10 (Freedom to profess religion and to manage religious institutions), and to Mr.Justice Tanzil-ur-Rehman's view on Article 20 published as "Constitution and the Freedom of Religion" in PLD 1909 Journal 17. He has also referred to "Fundamental Law of Pakistan by A.K.Brohi" page 317 and to Article "Quaid-e-Azam's Contribution to the Cause of Human Rights by Mr.Justice Dr.Nasim Hasan Shah" published in PLD 1977 Journal page 13 paras 6 and 17 wherein rights enshrined in Article 20 of the Constitution have been dealt with.

The learned counsel has also explained the limited meaning which has been given to the expression "subject to law" used in Article 20 of the Constitution in the decisions of the Supreme Court in Jibendra Kishore Achharyya Chowdhury and 58 others versus The Province of East Pakistan and Secretary, Finance and Revenue (Revenue)Department Government of East Pakistan (PLD 1957 S.C. 9 at page 41), Messrs East and West Steamship Company versus Pakistan (PLD 1958 S.C. 41), and Sarfraz Hussain Bokhari versus District Magistrate, Kasur and others (PLJ 1983 SC 348). On the question of vagueness of the law and the specious meaning that can be given to the expression "posing as a muslim", the learned counsel has referred to Crawford's "Statutory Construction - Interpretation of Statutes", page 339 § 198, Haji Ghulam Zamin and another versus A.B.Khondkar and others (PLD 1965 Dacca 156 at page 180), K.A.Abbas versus The Union of India and another (AIR 1971 S.C. 481, at page 497) and State of Madhya Pradesh and another versus Baldeo Prasad (AIR 1961 S.C. 293).

Finally, the learned counsel has referred to the opinion formed with regard to this law by the International community in the form of reports submitted by the International Committee of Jurists in 1987 (pages 103 to 115) and Amnesty International in 1991.

10. Mr.Mujeebur Rahman, Advocate, the learned counsel for the appellants in Criminal Appeals has dealt with the interpretation of the provisions of the Ordinance XX of 1984 with a view to exclude the criminal cases that were registered for wearing badges of Kalma Tayyaba. His argument on the subject is that this law had its background in the decision of the Lahore High Court reported as Abdur Rahman Mobashir's case (PLD 1978 Lahore 113). Recital of Kalma Tayyaba or for that matter wearing of a badge of Kalma Tayyaba was considered to be one of permissible practices of the Quadianis and in the law under consideration it has not been expressly excluded. He has invoked, therefore, the principle that express mention of certain practices for making them an offence would certainly in criminal statute imply necessarily the exclusion of all others not expressly mentioned. In support of this proposition he has referred to Maxwell on the Interpretation of Statutes (Twelfth Edition) by P.St.J.Langan - page 293 and Crawford's Statutory Construction page 334. Another principle invoked by him is that being a penal statute, strict construction has to prevail and has to be preferred and for this reliance has been placed on Mohammad Aslam versus The Crown (PLD 1952 Lahore 578), Mazhar Ali Khan, Printer & Publisher of the Daily "Imroze" versus The Governor of the Punjab (PLD 1954 Lahore 1*),

Khizar Hayat and 5 others versus The Commissioner, Sargodha Division and the Deputy Commissioner, Sargodha (PLD 1965 Lahore 349), Qasu and 2 others versus The State (PLD 1969 Lahore 48), Messrs Hirjina and Co. (Pakistan) Ltd., Karachi versus Commissioner of Sales Tax Central, Karachi (1971 S.C.M.R. 128) and Muhammad Ali versus State Bank of Pakistan, Karachi and another (1973 S.C.M.R. 140).

Mr.Mujeebur Rahman, the learned counsel also contended that the word "oath" has to be read in its context and the principle of "Noscitur a Sociis" gets attracted. There cannot be any enlargement of the context, meaning or scope by bringing in what is not mentioned therein. He has interpreted, and applying the principle of "Ejusdem Generis" restricted the operation of the statute to what is expressly mentioned. He considers, what is mentioned after the word "or" is enumerative, illustrative, stipulative and exhaustive. On his reasoning the convicts were guilty of no offence in spite of their admitting on the factual plane that they were wearing such badges and were Quadianis.

11. Mr.Aziz Ahmed Bajwa, Advocate, the learned counsel for the appellants in Civil Appeal No.412 of 1992 in arguing his case mainly confined himself to the provisions of Provisional Constitution Order, 1981 to make out a case that on the strength of Miss Benazir Bhutto

versus Federation of Pakistan and another (PLD 1988 S.C. 416 = PLJ 1988 S.C. 306) Fundamental Rights could even then be invoked for challenging the vires of the Ordinance XX of 1984 because it could not be in violation of Article 20 of the Constitution which was suspended. The Supreme Court having conceded the limited right to the Martial Law Administrator in Miss Asma Jilani versus The Government of the Punjab and another (PLD 1972 S.C. 139) could not permit his making of such a statute. It was additionally under clause (3) of Article 227 of the Constitution violative of the personal law of the Quadianis. Ordinance XX of 1984, according to the learned counsel, was malicious and on that account not a good law at all in view of the decision of this court in Pakistan, through Secretary, Cabinet Division, Islamabad and others versus Nawabzada Muhammad Umar Khan (deceased) now represented by Khawaja Muhammad Khan of Hoti and others (1992 SCMR 2450).

12. Syed Riazul Hassan Gilani, Advocate the learned counsel representing the Federal Government has raised a preliminary objection based on the decisions of the Federal Shariat Court and of the Shariat Appellate Bench of this Court reported in Mujibur Rehman and 3 others versus Federal Government of Pakistan and another (PLD 1985 Federal Shariat Court 8) and Capt. (Retd.) Abdul Wajid and 4 others versus Federal Go[illegible]nt of Pakistan

(PLD 1988 S.C. 167) respectively. According to him, Ordinance XX of 1984 was directly challenged before the Federal Shariat Court on the ground of its being repugnant to the injunctions of Islam and violative of the Fundamental Rights. The Federal Shariat Court had negatived the contention and the Shariat Appellate Bench of the Supreme Court had while allowing the withdrawal of the appeal held that the judgment of the Federal Shariat Court shall remain in the field. In view of the decision of the Supreme Court in Mst. Aziz Begum and others versus Federation of Pakistan and others (PLD 1990 SC 899) the decision of the Shariat Appellate Bench of the Supreme Court will hold the field and is not open to examination or review by the Supreme Court otherwise. The only course open was for the appellants to seek a review of that judgment instead of reopening the question decided in that jurisdiction.

The learned counsel for the Federal Government has on merits taken us to "Thoughts and Reflections of Iqbal" edited with notes by Syed Abdul Wahid from pages 246 to 306 in order to highlight that unity of God and finality of Prophet (Peace Be Upon him) are the two basic concepts of Islam and eroding anyone of them would justify the exclusion of those doing so from the community. This according to the learned counsel justified the constitutional

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amendment introduced unanimously by clause (3) in Article 260 of the Constitution. On the same principle, the protective measures adopted by Ordinance XX of 1984 will be treated as a more logical consequence of the constitutional amendment and if the constitutional amendment stands so will all that logically follows from it including the provisions of the Ordinance XX of 1984.

It was further contended by the learned counsel representing the Federal Government that the expression "subject to law" in Article 20 of the Constitution implies necessarily the injunctions of Islam. The Fundamental Rights, therefore, enshrined in Article 20 of the Constitution have to be further controlled and contained by the Injunctions of Islam. The injunctions on these aspects of the religion being clearly brought out and having been incorporated in Article 260(3) of the Constitution, no such right as is claimed by the appellants, can be allowed to be exercised publicly to the annoyance, detriment and subversion of the Islamic faith. Additionally it is contended that what the Article 20 of the Constitution guarantees is the propagation and preaching of ones own faith and not the subversion and the mutilation of somebody else's religion. In doing what the appellants

have been found to be doing or claiming a right to do, they are only subverting and mutilating the religion of others living in Pakistan and not in fact observing their own religion. It is, according to the learned counsel for the Federal Government, an obligation of the State under Article 31 to preserve, protect and strengthen the Islamic Ideology against every other.

It was also contended that the State power can be exercised to avoid clash of ideologies in the matter of religion and the State can exercise the power of preventing those who are encroaching on it by keeping them within contentment or limits by prohibiting certain parts which are likely to create law and order problem.

Finally the learned counsel for the Federal Government pointed out that what the impugned Ordinance (XX of 1984) accomplishes is all within the ambit of Islamic Injunctions. It establishes, and reinforces the Prophethood of Muhammad (Peace Be Upon Him). It protects the prayers and the mosques. It prohibits 'Ilhaad' or subversion of the religion and it protects against hurting the religious feelings of others in majority. These are all laudable objects recognized by the Injunctions of Islam and permitted by the constitutional provisions in Islamic State. In this background, both on the constitutional plane, on the grounds of public order and morality, the provisions made in the impugned Ordinance (XX of 1984) are not violative of any of the rights of the appellants. He also pointed out to the

main features of the Ordinance and Article 20 of the Constitution in order to demonstrate that the observance of the ritual by the individual and the protection of the institutions by the religion both were covered by Article 20 and the Ordinance only made that protection concrete, descriptive and certain by specifications, enumerations and descriptions.

13. Mr.Ismail Qureshi, Advocate, representing the Tahafuz-e-Khatm-e-Nubuwwat Group contended that Article 260(3) of the Constitution having declared the Quadianis as non-muslim, any attempt to pose as muslims by them is violative of the provisions of the Constitution and it is that practising fraud or misdescription which is sought to be controlled by Ordinance XX of 1984. Article 20 confers no absolute right to profess religion but it has to be in conformity with other provisions and public morality. In that context, the impugned Ordinance advances what is provided in clause (3) of Article 260 of the Constitution and recognizes and protects both the religion of the majority as well as of the declared minority. In that context, the proceedings taken under Article 144 of the Criminal Procedure Code were appropriate and justified besides that order under section 144 Cr.P.C. was limited to a period of less than a week and there could be no objection subsisting over it.

14. The chronological history of the Constitution Petitions under consideration clearly gives the impression that except for Constitution Petition No.2089 of 1989 (now Civil Appeal No.412 of 1992 before us) all other matters related to events taking place in 1984 and early 1985 when the Fundamental Rights were not available for challenging the proceedings. It is for this reason that in the very first matter (Civil Appeal No.149 of 1989) the challenge to Ordinance No.XX of 1984 was by reference to the Provisional Constitution Order of 1981. However, the convictions in the criminal cases had taken place in July, 1986 and at that time Fundamental Rights were in full force and could be invoked for avoiding the conviction notwithstanding that the events reported related to a period when the Fundamental Rights were not enforceable. In any case, therefore, these matters are required to be examined and are being examined on the touchstone of the constitutional provisions as contained in the revived Constitution and the Fundamental Rights contained therein.

So far as Civil Appeal No.412 of 1992 arising out of Constitution Petition No.2089 of 1989 is concerned, it related substantially to a transitory matter namely the order passed under section 144 Cr.P.C. which was passed on 21-3-1989 and was to remain in force till 23-3-1989. Thereafter an order of the Resident Magistrate

was brought under challenge which was passed on 25-3-1989 whereunder on the instructions of Assistant Commissioner Chiniot this order of 21-3-1989 was given an indefinite extension in time till further orders. Both those orders and the challenge to them find mention in Mirza Khurshid Ahmad and another versus Government of Punjab and others (PLD 1992 Lahore 1 at pages 14 to 16). The justificatio for the order dated 21-3-1989 was gone into. Its vali upheld. As regards the order of the Resident Magistrat it did not receive that attention which it should have on the legal plane. There is no authority possessed by the Assistant Commissioner, the District Magistrate, the Resident Magistrate or the Home Department of the Government to extend indefinitely till further orders an order passed under section 144 Cr.P.C. This part of the ord recorded by the Resident Magistrate referring to an ord the Assistant Commissioner had to be declared as witho wful authority and of no legal effect. None of the counsel appearing at the hearing, not even the Advocate-General, has been able to sustain this order recorded by Resident Magistrate. Hence, the Appeal (Civil Appeal No.41 1992) is allowed to this extent with no order as to costs.

16. Taking up the constitutional provisions

relevant to the subject under examination, clause (3) of Article 260 of the Constitution is of importance. It is reproduced *in extenso* as hereunder:-

"In the Constitution and all enactments and other legal instruments, unless there is anything repugnant in the subject or context,-

(a) "Muslim" means a person who believes in the unity and oneness of Almighty Allah, in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him), the last of the prophets, and does not believe in, or recognize as a prophet or religious reformer, any person who claimed or claims to be a prophet, in any sense of the word or of any description whatsoever, after Muhammad (peace be upon him); and

(b) "non-Muslim" means a person who is not a Muslim and includes a person belonging to the Christian, Hindu, Sikh, Budhist or Parsi community, a person of the Quadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), or a Bahai, and a person belonging to any of the scheduled castes."

Article 20 of the Constitution in the Chapter of Fundamental Rights, which requires pointed attention, is reproduced hereunder:-

"20. Freedom to profess religion and to manage religious institutions.- Subject to law, public order and morality,-

(a) every citizen shall have the right to profess, practise and propagate his religion; and

(b) every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions."

Articles 19 and 25, which have also been referred to for providing strength, meaning and effect to the Fundamental Right contained in Article 20, relate to Freedom of speech, etc. (Article 19) and Equality of citizens before law (Article 25).

17. On the basis of Article 2-A of the Constitution having been made a substantive part of our Constitution, an argument was advanced that the other provisions of the Constitution should all be read, interpreted and applied as if they are additionally subordinate to and controlled by injunctions of Islam. Even the Fundamental Rights invoked in these appeals and the others not in issue should also be interpreted as if subordinate to Injunctions of Islam. The further argument thereafter is that as held by the Federal Shariat Court in Mujibur Rehman and 3 others versus Federal Government of Pakistan and another (PLD 1985 FSC 8) the Injunctions of Islam clearly prohibit that the appellants are alleged to have done or are doing as a matter of religious ceremony, or practice. On this reasoning it follows, according to the contenders, that the impugned law is neither violative of any of the constitutional provisions nor of the Fundamental Rights invoked in these cases.

18. The effect of introduction of Article 2-A of the Constitution and its becoming a substantive provision of the

Constitution has been considered at great length by this court in Hakim Khan and 3 others versus Government of Pakistan through Secretary Interior and others (PLD 1992 S.C. 595). Its effect on the other constitutional provisions and as a controlling and supervening provision has been considered as per Dr.Nasim Hasan Shah,J.(now the Chief Justice) in the following words:-

"This rule of interpretation does not appear to have been given effect to in the judgment of the High Court on its view that Article 2A is a supra-Constitutional provision. Because, if this be its true status then the above-quoted clause would require the framing of an entirely new Constitution. And even if Article 2A really meant that after its introduction it is to become in control of the other provisions of the Constitution, then most of the Articles of the existing Constitution will become questionable on the ground of their alleged inconsistency with the provisions of the Objectives Resolution. .... Thus, instead of making the 1973-Constitution more purposeful, such an interpretation of Article 2A, namely that it is in control of all the other provisions of the Constitution would result in undermining it and pave the way for its eventual destruction or at least its continuance in its present form. .... The role of the Objectives Resolution, accordingly in my humble view, notwithstanding the insertion of Article 2A in the Constitution (whereby the said Objectives Resolution has been made a substantive part thereof) has not been fundamentally transformed from the role envisaged for at the outset; namely that it should serve as beacon light for the Constitution-makers and guide them to formulate such provisions for the Constitution which reflect ideals and the objectives set forth therein. .... In practical terms, this implies in the changed context, that the impugned provision of the Constitution shall be corrected by suitably amending it through the amendment process laid down in the Constitution itself."

As per Shafiur Rahman, J., it was considered as hereunder:-

"The provisions of Article 2A were never intended at any stage to be self-executory or to be adopted as a test of repugnancy or of contrariety. It was beyond the power of the Court to have applied the test of repugnancy by invoking Article 2A of the Constitution for striking down any other provision of the Constitution (Article 45)."

19. Another preliminary legal argument against the case set out by the appellants was that Fundamental Right 20 which was invoked was itself subject to law, and Ordinance No.XX of 1984 qualifies as law for the purposes of Article 20 of the Constitution. Therefore, the impugned provisions thereof will hold good notwithstanding any apparent or substantial conflict with its provisions. This argument or such an argument has been adequately and effectively dealt with by the Supreme Court as early as January, 1956 in Jibendra Kishore Achharyya Chowdhury and 58 others versus The Province of East Pakistan and Secretary, Finance and Revenue (Revenue) Department, Government of East Pakistan (PLD 1957 S.C. 9 at page 41) in the following words:-

"There can be no doubt that these drastic provisions of the Act strike religious institutions at their very root, and the question is whether, that being the effect of the provisions, they constitute an infringement of the fundamental right guaranteed by Article 18 of the Constitution? In the High Court, Mr.Brohi's bold and categorical assertion that the rights referred to in Article 18 are "Subject to law" and may therefore be taken away by the law, succeeded. That assertion has been repeated before us, but I have not the slightest hesitation in rejecting it. The very

conception of a fundamental right is that it being a right guaranteed by the Constitution cannot be taken away by the law, and it is not only technically inartistic but a fraud on the citizens for the makers of a Constitution to say that a right is fundamental but that it may be taken away by the law. I am unable to attribute any such intent to the makers of the Constitution who in their anxiety to regulate the lives of the Muslims of Pakistan in accordance with the Holy Quran and Sunnah could not possibly have intended to empower the legislature to take away from the Muslims the right to profess, practise and propagate their religion and to establish, maintain and manage their religious institutions, and who in their conception of the ideal of a free, tolerant and democratic society could not have denied a similar right to the non-Muslim citizens of the State. If the argument of Mr.Brohi is sound, it would follow, and be admitted that it would, that the legislature may today interdict the profession of Islam by the citizens because the right to profess, practise and propagate religion is under the Article as much subject to law as the right to establish, maintain and manage religious institutions. I refuse to be a party to any such pedantic, technical and narrow construction of the Article in question, for I consider it to be a fundamental canon of construction that a Constitution should receive a liberal interpretation in favour of the citizen, especially with respect to those provisions which were designed to safeguard the freedom of conscience and worship. Consistently with the language used, constitutional instructions should receive a broader and more liberal construction than statutes, for the power dealt with in the former case is original and unlimited and in the latter case limited, and constitutional rights should not be permitted to be nulified or evaded by astute verbal criticism, without regard to the fundamental aim and object of the instrument and the principles on which it is based. If the language is not explicit, or admits of doubt, it should be presumed that the provision was intended to be in accordance with the acknowledged principles of justice and liberty. Accordingly, in doubtful cases

that particular construction should be preferred which does not violate those principles. In the light of these rules of construction of constitutional instruments it seems to me that what Article 18 means is that every citizen has the right to profess, practise and propagate his religion and every sect of a religious denomination has the right to establish, maintain and manage its religious institutions, though the law may regulate the manner in which religion is to be professed practised and propagated and religious institutions are to be established, maintained and managed. The words "the right to establish, subject to law, religious institutions" cannot and do not mean that such institutions may be abolished altogether by the law."

20. Ordinance XX of 1984 which is being examined was promulgated by the President on the 26th of April,1984 "in pursuance of the Proclamation of the fifth day of July, 1977,and in exercise of all powers enabling him in that behalf" In making the Ordinance and promulgating it the then President suffered from no constitutional restraints of Fundamental Rights or other provisions. His will was supreme. The entire Ordinance has not been subjected to scrutiny in these proceedings. The portions which have received pointed attention and challenge relate to section 3 of the Ordinance adding new sections 298-B and 298-C in the Pakistan Penal Code Act (XLV of 1860), and are reproduced hereunder:-

(1) "298-B. Misuse of epithets, descriptions and titles, etc, reserved for certain holy personages or places. (1) Any person of the Quadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken

or written, or by visible representation,-

(a) ....

(b) ....

(c) ....

(d) refers to, or names, or calls, his place of worship as 'Masjid';

shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

(2) Any person of the Quadiani group or Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as 'Azan', or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine."

(2) "298-C . Person of Quadiani group, etc., calling himself a Muslim or preaching or propagating his faith.- Any person of the Quadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name),' who directly or indirectly,"

(a) "poses himself as a Muslim",

(b) "or calls, or refers to, his faith as Islam",

(c) "or preaches or propagates his faith", "by words, either spoken or written",

(d) "or invites others to accept his faith, by words, either spoken or written, or by visible representations",

(e) "or in any manner whatsoever outrages the religious feelings of Muslims"

"shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine".

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Section 298-C has been broken in clauses in order to make its effect, examination and scrutiny easier.

21. This Ordinance XX of 1984 by its section 2 provides that "provisions of this Ordinance shall have effect notwithstanding any order or decision of any Court". This section has its background and reference to the case of Abdur Rahman Mobashir and 3 others versus Syed Amir Ali Shah Bokhari and 4 others (PLD 1978 Lahore 113) where the tenets of Quadiani or Ahmadi faith were examined in great detail with a view to ascertain what rights others could have in challenging them, prohibiting or preventing them or in avoiding them. However, it is not necessary to reproduce the conclusions drawn therein because it stands over-ridden by this Ordinance XX of 1984 and in any case the test is the Fundamental Right, a constitutional provision and not a civil right which was in issue in that case. Nevertheless it must be stated that it is a very exhaustive and illuminative judgment on the subject.

22. The learned counsel for the appellants has taken exception to the provision (d) and subsection (2) of section 298-B of the PPC as introduced by the Ordinance. It concerns the naming of the place of worship by the Quadianis and Ahmadis as 'Masjid' and calling of "Azan".

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Historically this has been shown in the Lahore High Court case to be a tenet or a practice of Ahmadis or Quadianis not of recent origin or device and adopted not with a view to annoy or outrage the feelings and sentiments of non-Ahmadis and non-Quadianis. Being an essential element of their faith and not being offensive per se prohibition on the use of these by them and making it an offence punishable with imprisonment and fine violates the Fundamental Right of religious freedom of professing, practising and propagating and of Fundamental Right of equality in asmuch as only Quadianis or Ahmadis are prevented from doing so and not other religious minorities. It is not the "Azan" or the naming of the "Masjid" which has been made objectionable by law but doing of these by Ahmadis or Quadianis alone.

7. The learned counsel for the appellants has taken strong exception to section 298-C clause (a) of the [illegible] on the ground that the word "posing" is abominably [illegible] and incapable of judicial enforcement. We are not [illegible] to agree with him because already in the language of law the words like "fraud", "misrepresentation", "deception", "cheating" which have a wide undefined connotation are in use and have meaning similar to that of "posing". With the constitutional mandate in the background providing that Ahmadis and Quadianis shall be for the purposes of law and Constitution dealt with in this

country as non-Muslim prevents them from giving themselves out as Muslims. Such a provision is in advancement of the constitutional mandate and not in derogation of it. Therefore, if any Ahmadi or Qadiani claims to be or gives out publicly to be a Muslim then he would be acting in violation of the constitutional provision contained in Article 260(3). Such a provision could certainly be made within the framework of the Constitution and the Fundamental Rights an offence. This argument equally applies to clause (b) as made out above of Section 298-C of the PPC.

24. As regards clause (c) of section 298-C the law cannot be said to be violative of Fundamental Right of religion or speech where it punishes acts outraging the religious feelings of a particular group or of the general public as such. Nobody has a Fundamental Right or can have one of outraging the religious feelings of others while propagating his own religion or faith. Therefore, clauses (a), (b) and (c) as found in section 298-C are consistent with the constitutional provisions contained in Articles 19, 20 and 260(3).

25. On the reasoning that has been adopted in interpreting these relevant articles of the Constitution, clauses (c) and (d) of Section 298-C of PPC as reproduced above standing by themselves, individually or the two together would be violative of the Fundamental Right

[illegible]

of religion's freedom and of equality and of the speech in so far as they prohibit and penalise only the Ahmadis and Quadianis from preaching or propagating their faith by words written or spoken or by visible representation. Invitation to ones own faith when it is not accompanied by any other objectionable feature cannot be condemned. However, if the acts mentioned in clauses (c) and (d) are accompanied with what is provided in clause (e) or has the effect of clauses (a) and (b) then the act will be penal under those relevant clauses and not under clauses (c) and (d). To this extent clauses (c) and (d) of section 298-C PPC as reproduced in the judgment and as interpreted would be *ultra vires* the Constitution.

26. So far as the five appeals arising out of criminal trial (Criminal Appeals 31-K to 35-K/88) are concerned, we find that three of them have ~~been~~ originated in the complaint of Nasir Ahmad Taunsvi/directly concerned with the *Khatm-e-Nubuwwat* movement who made a grievance of the fact that certain persons were roaming about in the Bazar with the badges of 'Kalma Tayyabba' exhibited on their chest. They were known to be Quadiani. One of them on being questioned said that they were Muslim. This act of theirs of wearing a badge of the 'Kalma Tayyabba' was taken to be their posing as Muslim.

This conviction is defective because in view of the discussion and findings already recorded for an Ahmadi to wear a badge having 'Kalma Tayyabba' inscribed on it does not per se amount to outraging the feelings of Muslims nor does it amount to his posing as a Muslim. It was admitted and is common knowledge that those who are Muslim do not in order to prove their religion of Islam wear badges of the 'Kalma Tayyabba'. This is done by those who are constitutionally classified as non-muslims. Therefore, there should be no element of posing or representation by non-muslims by wearing the 'Kalma Tayyabba' as Muslims in the existing situation.

27. As regards the allegation that on being questioned and interrogated they gave the reply that they were Muslims while in fact they were Quadiani or Ahmadis, that too will not be an offence under the law. Posing involves voluntary representation. In giving reply to a question one does not respond voluntarily but as would appear from the circumstances of these cases under threat or duress. One may hide his religion in public to protect himself physically preferring the lesser evil of criminal prosecution or one may avoid and give an evasive reply. This conduct will not be reprehensible, particularly when so the person asking the question has no authority in law to ask those questions or to exact a correct reply, nor the statement is being made on oath.

28. The other two Criminal appeals (Criminal Appeals No.32-K and 33-K of 1988) relate to reports lodged by individuals not so connected with any religious movement as such. They felt offended and insulted only because the 'Kalma Tayyabba' badge was worn by the persons known to be Ahmadi or Quadiani. There was no representation by words of mouth or otherwise by those wearing the 'Kalma Tayyabba' badges that they were Muslims and not Quadianis or Ahmadis.

The exhibition or use of 'Kalma Tayyabba' correctly reproduced, properly and respectfully exhibited cannot be made a ground per se for action against those who use 'Kalma Tayyabba' in such a manner. If for ascertaining its peculiar meaning and effect one has to reach the inner recesses of the mind of the man wearing or using it and to his belief for making it an offence then the exercise with regard to belief and the meaning of it for that person and the purpose of using and exhibiting the 'Kalma Tayyabba' would be beyond the scope of the law and in any case it will infringe directly the religious freedom guaranteed and enjoyed by the citizens under the Constitution, where mere belief unattended by unobjectionable conduct cannot be objected to.

29. Our difficulty in handling these appeals has been that the respondents have by and large argued the matter as if the vires of the impugned portions of the Ordinance

are being tested for their inconsistency more with injunctions of Islam than for their inconsistency with the Fundamental Rights. This has brought in religious scholars volunteering to assist the court generating lot of avoidable heat and controversy at the argument and post argument stage.

30. The result of the above discussion is that the Criminal Appeals No.31-K/1988 to 35-K/1988 are allowed, the conviction and sentence of the appellants is set aside. Further, the provisions of clause (d) and subsection (2) of Section 298-B and portions (c) and (d) of section 298-C of the Pakistan Penal Code, reproduced in paragraph 20 of the judgment, are declared to be ultra vires the Fundamental Rights 20 and 25.

31. Civil Appeals No.149 of 1989 and 150 of 1989 are also partly allowed to the extent the portions of the Ordinance XX of 1984 have been held to be ultra vires the Fundamental Rights 19, 20 and 25. No order is made as to costs.

Sd/ Shafi-ur-Rahman J.

I have separately recorded my opinion
Sd/ Abdul Qadeer Chaudhry.
J(3)

I agree with the opinion recorded by H.J(3)
Sd/ Mohammad Afzal Lone. J.

I have separately recorded my opinion
Sd/ Saleem Akhtar, J.

I agree with the opinion of H.J(3)
Sd/ Wali Muhammad Khan.
J(3)

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CIVIL APPEAL
No. 412/1992.

ABDUL QADEER CHAUDHRY, J.- I have had the benefit of going through the draft judgment proposed to be delivered by my learned brother Shafiur Rahman, J, but with respect, I do not agree with the opinion of my learned brother.

The facts of the connected appeals have been fully enumerated in the proposed judgment and I need not repeat the same. So far as the present appeal is concerned, the facts giving rise to the proceedings are that the appellants belong to Ahmadia community, (Quadianis), a non-Muslim religious sect. The Ahmadis throughout the world had decided to celebrate the centenary of their religion, which was founded on 23rd March, 1889, in a befitting manner, commencing from 23rd March, 1989.

On 20th March, 1989, the Home Secretary, Government of Punjab, promulgated an order, under Section 144, Cr.P.C banning the centenary celebrations, by the Quadianis in the Province of Punjab. The District Magistrate, Jhang, also passed another order dated 21st March, prohibiting the Quadianis of Jhang District, from undertaking the following activities :-

"(i) Illuminations on buildings and premises;

(ii) Erection of decorative gates;

(iii) Holding of processions and meetings;

(iv) Use of loudspeakers and megaphones;

(v) Raising of slogans;

(vi) Exhibition of badges, buntings and banners etc;

(vii) Distribution of pamphlets and pasting of posters on the walls and wall writings;

(viii) Distribution of sweets and service of food;

(ix) Any other activity directly or indirectly which may incite and injure the feelings of Muslims."

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It appears from the above, that what had been banned are the activities in public or in the view of the public, to save breach of peace and maintain the law and order.

The Resident Magistrate, Rabwah, informed the Ahmadia community to remove ceremonial gates, banners and illuminations and also ensure that no more writings will be done on the walls. He further informed that that the prohibitions contained in the order dated 21st March had been extended till further orders.

The appellants challenged the above orders by way of Writ Petition No.2089 of 1989, seeking declaration that their right to recount the important events of the last hundred years of their community and to celebrate the same in a befitting manner could not be denied to them. It was stated that they had planned to do that by wearing new clothes, offering thanks-giving prayers, distributing sweets among children, serving food to the poor and to assemble for meetings, to express their gratitude to God Almighty for favours and bounties bestowed by Him in the last hundred years. They contended that all the activities noted above, being protected and guaranteed by Fundamental Right, as embodied in Article 20 of the Constitution of 1973, the impugned

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orders were unlawful. It was further stated that none of the ingredients of Section 144 was present to attract the impugned orders. One of the appellants who was also convicted under Section 298-B of PPC, for using a badge of 'Kalima' and for saying 'Azan' had filed another petition. This section 298B and another 298C had been inducted in the PPC, by the Ordinance XX of 1984.

The case came up before a learned Judge of the Lahore High Court, who in his judgment considered very concisely the legal and constitutional questions raised in the case and has rendered a very balanced judgment. We highly appreciate that the learned Judge relied, in this respect, on precedents from the jurisdictions which are either secular or claim to be the champions of human rights. The controversy raised before the Court is, undoubtedly, of very sensitive nature, concerning one's faith and belief and need a very dispassionate and careful approach, in order to inspire confidence and lend its judgment the necessary independence.

The main question involved is whether the impugned orders passed under Section 144 Cr.P.C. and the Ordinance XX of 1984 are violative of the Fundamental Right (Art. 20) as given in the Constitution of Pakistan, 1973 ? ... P.4

The appellants raised the following propositions for consideration :-

(a) The finding of the Federal Shariat Court that the Ordinance is not contrary to Quran and Sunnah, is of no consequence, so far as this Court is concerned.

(b) The Ordinance expressly and in no uncertain terms, is total denial of religious freedom guaranteed under Article 20 of the Constitution to the Ahmadi citizens of Pakistan.

(c) The Ordinance is vague and uncertain and also oppressive.

(d) That the word 'law' used in phrase 'subject to law' in Article 20 means positive law and not Islamic Law.

(e) The phrase 'glory of Islam' as used in Article 19 of the Constitution cannot be availed in respect of the rights conferred in Article 20.

(f) Use of a badge of 'Kalima' and saying 'Azan' are not covered by the Ordinance.

(g) The impugned orders issued under Section 144, Cr.P.C., violate the appellants' fundamental rights about religion and are, therefore, violative of Article 20 of the Constitution.

Before proceeding with the contentions as raised, it appears necessary to say, if the general law applied so far, gives everyone a right to the

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use of any word, name and epithet etc., or, do there exist any recognised restrictions already ?

It will be appreciated that some of the epithets, descriptions and titles etc., as given in Section 298B have been used by Quran for specific personages (See 33: 32, 33:54 and 9: 100) while others undoubtedly and rather admittedly being used by the Muslims, for those mentioned there, exclusively, for the last about 1400 years. These epithets carry special meaning, are part of the Muslim belief and used for reverence. Any person using them for others, in the same manner, may be conveying impression to others that they are concerned with Islam when the fact may be otherwise.

It is to be noted that it is not only in Pakistan but throughout the World, that laws protect the use of words and phrases which have special connotations or meaning and which if used for other may amount to deceiving or misleading the people. The English Company Law lays down that a name must not be misleading or suggest a connection with the Crown, a Government Department, or a municipality, and only in exceptional circumstances will names be allowed which include "Imperial", "Commonwealth", "National", or "International". The use of words "Cooperative" and "Building Society" is also forbidden. The most important is the rule that the name will be refused registration if it is too like the name of an

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existing company. Theee provisions have been strictly applied and were never challenged in a Court of law or the Parliament.

Section 20 of the Indian Company Law also lays down that no company shall be registered by a name which, in the opinion of the Central Government, is undesirable and that a name which is identical with, or too nearly resembles, the name by which a company in existence has been previously registered, will be deemed to be undesirable by the Central Government. The Indian Constitution has similar Fundamental Rights as ours but we have not seen a single decision of any court there, declaring the restriction violative of these rights.

A law for protection of trade and merchandise marks exists, practically, in every legal system of the world to protect the trade names and marks etc; with the result that no registered trade name or mark of one firm or company can be used by any other concern and a violation thereof, not only entitles the owner of the trade name or mark to receive damages from the violator but it is a criminal offence also.

Here we may refer to English Law. It was held in J.Bollinger V. Costa Brava Wine Company Ltd; ∠ (1959) 3 W.L.R. 966 ⁄ that "An injunction could be obtained to restrain the defendant from continuing a

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practice that was calculated to deceive, although there was no proof of an intent to deceive".

The Chapter X of the Trade and Merchandise Marks Act, 1958, of India provides penalties for falsifying and falsely applying trade marks or for applying false trade marks, trade descriptions, etc., or for selling goods to which a false trade mark or false description is applied.

The Chapter XVIII of the Indian and Pakistan Penal Codes, contains offences relating to documents and to trade and property marks. Section 481 says "Whoever, marks any moveable property or goods or any, package or other receptacle containing moveable property or goods, or uses any case, package or other receptacle having any trade mark thereon, in a manner reasonably calculated to cause it to be believed that the property or goods so marked or any property or goods contained in any receptacle so marked, belong to a person to whom they do not belong is said to use a false property mark. The offence is a fraud and is punishable with imprisonment of either description for a term which may extend to one year, or with fine or with both.

Laws similar to above have been in force in Pakistan, and no one challenged them on any ground. We may here refer to section 69 of the Trade Marks Act, 1940, which was applicable to the sub-continent of India. The amended section as now applicable in Pakistan

is as under :-

"69. Restraint of use of Royal Arms and State emblems: If a person, without due authority, uses in connection with any trade, business, calling or profession -

(a) the Royal Arms or Government Arms (or arms so closely resembling the same as to be calculated to deceive) in such manner as to be calculated to lead to the belief that he is duly authorised so to use the Royal Arms or Government Arms, or

(b) name, title and semblance of Quaid-i-Azam Mohammad Ali Jinnah and any variations thereof or any device, emblem or title in such manner as to be calculated to lead to the belief that he is employed by, or supplies goods to, or is connected with, His Majesty's Government or the Federal Government or any Provincial Government or any department of any such Government, or

(c) the emblem, the official seal and the name or any abbreviation of the name of the United Nations or any subsidiary body set up by the United Nations or of the World Health Organization in such manner as is to be calculated to lead to the belief that he is duly authorised by the Secretary-General in the case of the United Nations or by the Director-General of the World Health Organisation in the case of that Organisation to use that emblem, seal or name,

he may, at the suit of any person who is authorised to use such Arms or such device, emblem or title or of the Registrar, be restrained by injunction from contiuing so to use the same;

Provided that nothing in this section shall be construed as affecting the right, if any, of the proprietor of a trade mark containing any such Arms, device, emblem or title to continue to use such trade mark."

It is thus clear that intentionally using trade names, trade marks, property marks or description of others in order to make believe others that they belong to the user thereof amounts to an offence and not only the perpetrator can be imprisoned and fined

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but damages can be recovered and injunction to restrain him issued. This is true of goods of even very small value. For example, the Coca Cola Company will not permit anyone to sell, even a few ounces of his own product in his own bottles or other receptacles marked Coca Cola, even though its price may be a few cents. Further, it is a criminal offence carrying sentences of imprisonment and also fine. The principles involved are; do not deceive and do not violate the property rights of others.

Generally speaking, the people who are deceiving others with falsified names are being discouraged, even though the loss may be in terms of pennies. In our case, a law has been made to protect even the title and semblance of Quaid-e-Azam, without any challenge from any quarter. However, in this Ideological State, the appellants, who are non-Muslims want to pass off their faith as Islam ? It must be appreciated that in this part of the world, faith is still the most precious thing to a Muslim believer, and he will not tolerate a government which is not prepared to save him of such deceptions or forgeries.

The appellants, on the other hand, insist not only for a licence to pass off their faith as Islam but they also want to attach the exclusive epithets and descriptions etc., of the very reverred Muslim personages to those heratic non-Muslims, who are considered not even a patch on them. In fact

the Muslim treat it as defiling and desecration of those personages. Thus the insistence on the part of the appellants and their community, to use the prohibited epithets and the 'Shaa'ire Islam (شعائر اسلام) leave no manner of doubt even to a common man, that the appellants want to do so intentionally and it may, in that case amount to not only defiling those pious personages but deceiving others. And, if a religious community insists on deception as its fundamental right and wants assistance of courts in doing the same, then God help it. It has been held by the United States Supreme Court in Cantwell Vs. Connecticut (310 U.S. 296 at 306) that "the cloak of religion or religious belief does not protect anybody in committing fraud upon the public".

Again, if the appellants or their community have no designs to deceive, why do not they coin their own epithets etc ? Do not they realise that relying on the 'Shaaire' and other exclusive signs, marks and practices of other religions will betray the hollowness of their own religion. It may mean in that even that their new religion cannot progress or expand on its own strength, worth and merit but has to rely on deception ? After all there are many other religions in the world and none of them ever usurped the epithets etc., of Muslims or others. Rather, they profess and

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present their own beliefs proudly and eulogise their heroes their own way. It must, however, be mentioned here that there is no law in Pakistan which forbids Ahmadis to coin their own epithets etc. and use them exclusively and there is no other restriction of any sort, whatever, against their religion.

It was argued that the finding of the Federal Shariat Court that the Ordinance is not contrary to Quran and Sunnah, is of no consequence, so far as this Court is concerned.

The contention, however, has no merit. The Ahmadis have been declared non-Muslims by Article 260(3)(b) of the Constitution. This fact has further been affirmed by the Federal Shariat Court of Pakistan, in Mujibur Rehman Vs. Federal Government of Pakistan and another (PLD 1985 FSC 8), for the reason that the Ahmadis do not believe in the finality of prophethood of Muhammad (Peace be upon him); they falsify a clear and general verse of Holy Quran by resort to its 'Taweel'; and import into Islam, heretic concepts like shadowies, incarnation and transmigration.

They were, therefore, asked to restrain themselves from directly or indirectly posing as Muslims or claiming legal rights of Muslims.

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The Federal Shariat Court further held that the word "Sahabi" and "ahle-bait" are used by Muslims for companions and members of the family of Holy Prophet respectively, all of whom were the best Muslims. The Court observed that use of such epithets, which are exclusive for companions of Prophet, his wives and members of his family, by Quadianis in respect of the wives, members of the family, companions and successors of Mirza Ghulam Ahmad, amounts to defiling them and may deceive people that the bearers of such epithets are good Muslims. It was further stated that calling of 'Azan' and naming place of worship as 'Masjid', is considered a sure sign of the person calling 'Azan' or of persons congregating or praying in the mosque as being Muslims. It was thus held that the provisions of the Ordinance banning use of these epithets, expressions and preaching of religion, by the Ahmadis and the reiteration in the Ordinance that the Ahmadis cannot call themselves or pose to be Muslims in any manner directly or indirectly, is in implementation of the constitutional objective.

As regards 'Shaa'ir of Islam' (distinctive characteristics), the Court held that Islamic Sharia does not allow a non-Muslim to adopt them and if an Islamic State in spite of its being in power, allows a non-Muslim to adopt them (without embracing Islam),



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it will be its failure to discharge its duties. An Islamic state, like a secular state, thus has the power to legislate, to prevent non-Muslims from adopting Shaa'ir-e-Islam, to propagate their own beliefs. As said above, such restriction will be meant to prevent unscrupulous and fraudulent non-Muslim from using the effective and attractive features of Islam in order to attract other non-Muslims not to Islam but to their own heretic fold. It was further held that claim could not be allowed to be pressed on the basis of the Fundamental Rights.

It is to be noted that Mujibur Rehman and others had challenged the above order of the Federal Shariat Court in the Shariat Appellate Bench of the Supreme Court (See: PLD 1988 S.C. (Shariat Appellate Bench) 167), under Article 203F of the Constitution but withdrew it later for the reasons best known to the appellants. This Court in that appeal held as under :-

> "Judgment of the Federal Shariat Court shall rule the field ".

The present appeal has been filed and is being heard on the general side, under Art. 185 of the Constitution.

The Chapter 3A of the Constitution was inducted in the Constitution on 26th May, 1980. It contains Articles 203A to Article 203J. The Article 203A of the Constitution lays down that the provisions of Chapter 3A shall have effect notwithstanding anything contained

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in the Constitution. Further Article 203G provides that "Save as provided in Article 203F, no court or tribunal, including the Supreme Court and a High Court, shall entertain any proceedings or exercise any power or jurisdiction in respect of any matter within the power or jurisdiction of the Court."

These provisions when read together, would mean that a finding of the Federal Shariat Court, if the same is either not challenged in the Shariat Appellate Bench of the Supreme Court or challenged but maintained, would be binding even on the Supreme Court. Consequently, the above given findings of the Federal Shariat Court cannot be ignored by this Court.

The next point needing consideration is whether Ordinance XX of 1984, expressly and in no uncertain terms, is total denial of religious freedom guaranteed under Article 20 of the Constitution to the Ahmadi citizens of Pakistan ? In order to appreciate further the contention it is necessary to know the relevant law and the facts which seem to have denied the guaranteed religious freedom to the appellants' sect.

Section 298B which is relevant to this case, reads as under :-

> "298B.- Misuse of epithets, descriptions and titles etc., reserved for certain personages or places.- (1) Any person of Quadiani group or the Lahori group (who call themselves "Ahmadis or by any other name) who by words, either spoken or written, or by visible representation,



(a) refers to or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as "Amirul Mumineen", 'Khalifa-tul-Muslimeen', Sahaabi', or 'Razi Allah Anho';

(b) refers to, or addresses, any person other than a wife of the Holy Prophet Muhammad (peace be upon him), as Ummul Mumineen'

(c) refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him) as Ahle-bait; or

(d) refers to, or names, or calls his place of worship as 'Masjid';

shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

2. Any person of the Quadiani or Lahori Group (who call themselves 'Ahmadis or by any other name) who by words either spoken or written, or by visible representation, refers to the mode or form of call to the prayers followed by his faith as 'Azan', or recites 'Azan' as used by Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine".

Section 298C reads as under :-

"Person of Quadiani group, etc, calling himself a Muslim or preaching or propagating his faith.- Any person of Quadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself a Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine ".

The contents of the Ordinance XX of 1984 have been reproduced above. They prohibit the community of the appellants to use certain epithets, descriptions and titles etc., mentioned therein. It may be mentioned that Mr.Fakhruddin G. Ebrahim, the learned counsel, did not

challenge the validity of sub-section (a) of Section 298.

The orders of the Home Secretary, the District Magistrate and the Resident Magistrate mentioned in the beginning of the petition banned their centenary celebrations, in the Province of Punjab, prohibiting them from the activities reproduced in Para 3 above and asked them to remove ceremonial gates, banners and illuminations and further ensure that no further writings will be done on the walls. The purpose of the order has also been spelt out in the last direction to say, that no other activity which may directly or indirectly incite and injure the feelings of Muslims, shall be undertaken. The above restrictions, clearly mean such activities which might have been performed in the public or in public view and not those to be performed in private. The actions had been challenged in the High Court through Writ Petitions, pleading violation of fundamental rights. The facts which were given by the appellants themselves and on which the orders were passed, will, therefore, be considered as undisputed.

Article 20 provides as hereunder :-

> "Freedom to profess religion and to manage religious institutions.- Subject to law, public order and morality -
>
> (a) every citizen shall have the right to profess, practise and propagate his religion; and
>
> (b) every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions."

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The fundamental right, relevant hence, is the 'freedom to profess religion' but it has been made 'subject to law, public order and morality'. The courts of other countries, which have similar fundamental rights, have held that this right embraces two concepts; freedom to believe and freedom to act. Some of them held the former to be absolute but others said that, that too was subject to law etc. However, all are agreed that the latter, in the nature of things, cannot be absolute. According to them, conduct remains subject to regulation for the protection of the society. So the freedom to act must have appropriate definition to preserve the enforcement of that protection. The phrase 'subject to law', on the other hand, does neither invest the legislature with unlimited power to unduly restrict or take away the Fundamental Rights guaranteed in the Constitution, nor can they be completely ignored or by-passed as non-existent. A balance has thus to be struck between the two, by resorting to a reasonable interpretation, keeping in view the peculiar circumstances of each case, (See Jesse Cantwell etc. Vs. State of Connecticut, 310 US 296) and Tikamdas and others Vs. Divisional Evacuee Trust Committee, Karachi, PLD 1968 Kar 703 (F.B.)

The Supreme Court of America in the case of Reynolds Vs. United States, (98 US 145) held that

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"Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order ...... Laws are made for the government of actions, and while they cannot interfere with mere religious beliefs and opinions, they may with practices."

After taking the above view, the Supreme Court felt justified to ban polygamy, as it was being practised by Mormons sect on the ground that it was a duty imposed on them by their religion and was not a religious belief or opinion. It must be noted here that the observations in the last part of the above paragraph are peculiar to America where the people and not Allah are the sovereign.

The Supreme Court of India, in the Commissioner Hindu Religious Endowments, Madras V. Sri Lakshmindra etc (A.I.R. 1954 S.C. 282 at p. 291) approved the view similar to the above, and as taken by Latham CJ in the case from Australia, to say that :

> "The provision for protection of religion was not an absolute protection to be interpreted and applied independently of other provisions of the Constitution. These privileges must be reconciled with the right of the State to employ the sovereign power to ensure peace, security and orderly living without which constitutional guarantee of civil liberty would be a mockery".

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It has been observed at page 127 as under :-

"In the United States the problems created by this provision have been solved in large measure by holding that the provision for the protection of religion is not an absolute, to be interpreted and applied independently of other provisions of the Constitution. The Supreme Court said in Jones v. Opelika (1942) 316 U.S. 584 at p. 593, with reference to the constitutional guarantees of freedom of speech, freedom of press and freedom of religion: "They are not absolutes to be exercised independently of other cherished privileges protected by the same organic instrument." It was held that these privileges must be reconciled with the right of a State to employ the sovereign power to ensure orderly living "without which constitutional guarantees of civil liberties would be a mockery."

It has been further observed at page 130 as follows :-

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed, within this State, to all mankind; Provided, that the liberty of conscience, hereby granted, shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State."

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Again at page 131, it has been observed as hereunder :-

"John Stuart Mill in his Essay on Liberty critically examines the idea of liberty, and his discussion of the subject is widely accepted as a weighty exposition of principle. The author had to make the distinction which is often made in words between liberty and licence, but which it is sometimes very difficult to apply in practice. He recognized that liberty did not mean the licence of individuals to do just what they pleased, because such liberty would mean the absence of law and of order, and ultimately the destruction of liberty. He expressed his opinion as to the limits of liberty when he said: "The sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their member, is self-protection."

At the same page it has been further observed that :-

"It is consistent with the maintenance of religious liberty for the State to restrain actions and courses of conduct which are inconsistent with the maintenance of civil government or prejudicial to the continued existence of the community."

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The above observations were made while interpreting Section 116 of the Constitution which reads as follows :-

"The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

At page 155 of the aforesaid case, the following observations are relevant :-

"The constitutional provision does not protect unsocial actions or actions subversive of the community itself. Consequently the liberty and freedom of religion guaranteed and protected by the Constitution is subject to limitations which it is the function and the duty of the courts of law to expound. And those limitations are such as are reasonably necessary for the protection of the community and in the interests of social order."

It may, therefore, be necessary to know, what is religion, the freedom of which restricts the right of the Governments to legislate and take action. Scholars give different origins of the word. Religion

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is a complex of doctrines and practices and institutions. It is a statement of belief in God, in a world of spirits and a world or worlds that lie beyond the one in which we live. In its more colloquial sense, a religion is spoken of as a religion, e.g., Christianity or Islam, the religion of Jews or Catholics etc. In Davies Vs. Beason /1890 (133) US 333/, the American Supreme Court defined it as under :-

> "The term 'religion' has reference to one's views of his relation to his creator and the obligations they impose of reverence for His Being and character and of obedience to His will. It is often confounded with cultus or form of worship of a particular sect, but is distinguishable from the latter.

The term is not expressly, defined in the Constitution of Pakistan as such but its meaning may be gathered from the definitions of 'Muslim' and 'non-Muslim', in its Article 260(3)(a) and (b), which are as under :-

> "260(3).- In the Constitution and all enactments and other legal instruments, unless there is anything repugnant in the subject or context -
>
> (a) "Muslim" means a person who believes in the unity and oneness of Almighty Allah, in the absolute and unqualified Prophethood of Muhammad (peace be upon him), the last

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of prophets and does not believe in, or recognise as a prophet or religious reformer, any person who claimed or claims to be a prophet, in the sense of the word or any description whatsoever, after Muhammad (peace be upon him); and

(b) "non-Muslim" means a person who is not a Muslim and includes a person belonging to the Christian, Hindu, Sikh, Budhist or Parsi community, a person of the Quadiani Group or Lahori Group (who call themselves 'Ahmadis' or by any other name) or a Bahai, and a person belonging to any of the Scheduled Castes)".

There is no definition of the term 'religion' in the Constitutions of India or America or Australia either. However, the Indian Supreme Court, in the case of Commissioner H.R.E. Vs. Lakshmindra Swamiar (AIR 1954 S.C. 282), interpreted the term in the following manner:-

"Religion is a matter of faith with individuals or communities and is not necessarily theistic. There are well known religions in India like Budhism and Jainism which do not believe in God. A religion undoubtedly has its basis in a system of beliefs or doctrines which are regarded by those who profess that relgiion as conducive to their spiritual well being, but it will not be correct to say that religion is nothing else but a doctrine of belief. A religion may not only lay down a code of

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ethical rules for its followers to accept, it might prescribe rituals and observances, ceremonies and mode of worship which are regarded as integral parts of the religion, and these forms and observance might even extend to matters of food and dress."

The Supreme Court went on to say, in para 19 of the Judgment that :

"In the first place, what constitutes the essential part of a religion is primarily to be ascertained with reference to the doctrines of that religion itself. If the tenets of any religious sect of Hindu prescribe that offering of food be given to the idol at particular hours of the day, that periodical ceremonies should be performed in a certain way at certain period of the year or that there should be daily recital of the sacred texts or oblations to the sacred fire, all these would be regarded as parts of the religion and mere fact that they are expenditure of money ... should not make them secular ...."

The Court, after noting that the American and Australian Courts have declared in unrestricted terms, without any limitation whatsoever, the freedom of religion, observed that :-

"the language of Articles 25 and 26 is sufficiently clear to enable us to determine without the aid of foreign authorities as to what matters come within the purview of religion and what

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not, as we have already indicated, freedom of religion in our Constitution is not confined to religious beliefs only; it extends to religious practices as well subject to restrictions which the Constitution itself has laid down ".

The Court then did go into the question whether certain matters appertained to religion and concluded by saying that :

"these are certainly not matters of religion and the objection raised with regard to validity of these provisions seem to be altogether baseless."

The same Court in Durgah Committee V. Hussain Ali (A.I.R. 1961 S.C. 1402) in para 33, Gajendragadkar, J. struck a note of caution and observed as under :-

"Whilst we are dealing with this point it may not be out of place to strike a note of caution and observe that in order that the practice in question should be treated as a part of religion they must be regarded by the said religion as its essential and integral part; otherwise even secular practices which are not an essential and integral part of religion are apt to be clothed with a religious form and make a claim for being treated as religious practices. Similarly, even practices though religious may have sprung from merely superstitious beliefs and may in that sense be extraneous and unessential accretion to religion itself. Unless such

practices are found to constitute an essential and integral part of a religion their claim for the protection may have to be carefully scrutinised; in other words, the protection must be confined to such religious practices as are an essential and integral part of it and no other."

The same Court in Jagdishwaranand V. Police Commissioner, Calcutta (AIR 1984 S.C. 51) in para 10, held as follows :-

"Courts have the power to determine whether a particular rite or observance is regarded as essential by the tenets of a particular relgion".

It has been seen above, in the judgments of foreign secular courts that though religious practices are protected by the term 'freedom of religion' yet only such practices are so covered as are integral and essential part of the religion. It is further held that it is for the courts to determine whether a particular practice, constitutes essential and integral part of the religion or not ? In that view of the matter, these practices have to be stated and proved so, from the authentic sources, of the religion, to the satisfaction of the court.

The appellants, therefore, had to first enumerate the practices they intended to perform at the centenary celebrations and then show that they were

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essential and integral part of their religion, before the court could declare that they, as essential and integral part, were unlawfully denied by the impugned law or the executive orders ? The appellants, however, have not explained how the epithets etc., and the various planned ceremonies are essential part of their religion and that they have to be performed only in public or in the public view, on the roads and streets or at the public places ?

It will also be noted that if the impugned law is a valid piece of legislation, and the respondents had taken the impugned actions, in the interest of law and order, then unless it can be shown that the same were taken malafide or without factual justification, the question of denial of fundamental rights may not arise. The law on the point has been well settled in various jurisdictions and it may be useful to cite them.

Latham C.J. in Jehovah's Witnesses case, Adelaide Vs. Commonwealth, referred to above, while dealing with the provisions of Section 116 of the Australian Constitution, which inter alia forbids the Commonwealth to prohibit "the free exercise of any religion" made the following observations :-

"1) Section 116 protects the religion (or absence of religion) of minorities, and, in particular, of unpopular minorities (p.124) although it is true that in determining what is religious and what is not religious the current application

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of word religion must necessarily be taken into account.

(2) Section 116 protects practices as well as beliefs. (p.124).

(3) As to free exercise of religion: the word 'free' does not mean license. The concept of freedom can only be evaluated in a particular context. For example free speech does not mean the right to create a panic by calling out "fire" in a crowded theatre. Likewise as various American cases show, the free exercise of religion does not empower individuals because of their religious beliefs to break the law of the country.

(4) The High Court is arbiter of the occasion when a legislative provision unduly infringes religious freedom. This makes it possible to accord a real measure of practical protection to religion without involving the community in anarchy..

Consequently, the court held that the doctrine expressed by Jehovah's Witnesses as to the non cooperation with the Commonwealth in terms of military obligation was prejudicial to the defence of the community and Section 116 did not give immunity to it. So the rule laid down there is that a law imposing civic duties could not be characterised as a law infringing religious freedom.

Justice Hughes in Willis Cox V. New Hampshire (1941 (312) US 569) also enlightened the same subject

"A statute requiring persons using the public streets for a parade or procession to procure a special license therefor from the local authorities, does not constitute an unconstitutional interference with religious worship or the practice of religion, as applied to a group marching along a sidewalk in single file carrying signs and playcards advertising their religious beliefs."

We have referred to the above view from such countries, which claim to be the secular and liberal, and not religious or fundamentalists. The same principles were applied by the Indian Supreme Court in Muhammad Hanif Qureshi and others Vs. State of Bihar (AIR 1958 S.C. 731) to hold that certain laws banning slaughter of certain animals, did not violate the fundamental rights of Muslims under Article 25(1), as there was no material to substantiate the claim that the sacrifice of a cow on Bakr-Id-Day, was enjoined or sanctioned by Islam, to exhibit a Mussalman's belief and idea.

The same Court in Acharya Jagdishwaranand Avadhutta etc. Vs. Commissioner of Police, Calcutta, (AIR 1984 S.C. 51) held as follows :-

"Even conceding that tandava dance has been prescribed as a religious right for every follower of Ananda Marg it does not follow as a necessary corollary that tandava dance to be performed in the public is a matter of religious rite. Consequently,

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the claim that the petitioner has a fundamental right within the meaning of Article 25 or 26 to perform tandava dance in public streets and public places is liable to be rejected."

The American Courts held in the following cases that there was no violation of constitutional guarantee of freedom of exercise of religion. Mr. S. Sharifuddin Pirzada in his book "Fundamental Rights and Constitutional Remedies in Pakistan" (1966 Edition) at pp. 313-314 & 317 has observed as follows :-

"(i) in Hamilton Vs. Board of Regents of University of California, (1934) 293 US 245, where students appealed to the Supreme Court that the act of the university to make a regulation for compulsory military training, was contrary to their religious belief, the court rejected the contention, holding that the "Government owes a duty to the people within its jurisdiction to preserve itself in adequate strength to maintain peace and order and ensure the enforcement of law. And every citizen owes the reciprocal duty, according to his capacity, to support and defend the Government against all enemies."

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(ii) The plea of fundamental right was rejected in Commonwealth Vs. Plaisted [(1889) 148 Mass 375], by the Massachusettes Supreme Court in a case where law prohibits the use of streets for religious meetings, or the beating of drums though it is a part of religious ceremony of such organisation as the salvation army.

(iii) Where the statute requires a parent to provide medical treatment for a child suffering from disease even if not in accordance with religious belief of the parents.

(iv) Freedom of religion does not necessarily imply absolute equality of treatment, and in fact regard must be had to the special position of Church of England. ("The United Kingdom" by G.W. Keeton and D. Lloyd, pp.67-68).

The above views, as they are prevalent, in the above jurisdiction, do go to show that freedom of religion would not be allowed to interfere with the law and order or public peace and tranquility.It is based on the principle that the state will not permit anyone to violate or take away the fundamental rights of other in the enjoyment of his own rights and that no one can be allowed to insult, damage or defile the religion of any other class or outrage their religious feelings, so as to give rise to law and order situation.So whenever

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or wherever the state has reasons to believe, that the peace and order will be disturbed or the religious feelings of others may be injured, so as to create law and order situation, it may take such minimum preventive measures as will ensure law and order.

The Muslims think that the birth of this Ahmadia community during the English rule, in the sub-continent, among the Muslim society, was a serious and organised attack on its ideological frontiers. They consider it a permanent threat to their integrity and solidarity, because the socio-political organisation of the Muslim society is based on its religion. In that situation their using the above given epithets etc., in a manner which to the Muslim mind looks like a deliberate and calculated act of defiling and desecration of their holy personages, is a threat to the integrity of 'Ummah' and tranquility of the nation, and it is also bound to give rise to a serious law and order situation, like it happened many a time in the past.

Allama Iqbal says, "I become suspicious of the Quadiani movement when the claim of new prophethood, superior even to the prophethood of the Founder of Islam, was definitely put forward, and Muslim world was declared 'Kafir' (infidel). Later, my suspicion developed into a positive revolt when I heard with my own ears an adherent of the movement mentioning the Holy Prophet of Islam in a

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disparaging language". (See "Thoughts and Reflection of Iqbal, page 297 - 1973 Edition).

As a matter of fact, the Ahmadis, internally, had declared themselves the real Muslim community, by alienating and excommunicating the main body of Muslims, on the ground that as they did not accept Mirza Ghulam Ahmad as the prophet and the promised Messaiah, they were infidels. This beliefs is held under the instructions of Mirza Ghulam Ahmad himself, who had declared :-

a) "Every Muslim loves my books, benefits from the contents thereof and accepts them except those who are offsprings of whores and prostitutues and whose hearts have been sealed." (Aaina Kamalaat, pages 507 and 548.) One may note the language of a "prophet" and the effect it can have on the addressees

b) There are many more examples of the language like the above but just one more may suffice for the present; "My enemies are swines and their women are worse than bitches." (Najmul Huda by Ghulam Ahmad, page 10).

c) Quoting Mirza Ghulam Ahmad, his second caliph, Mirza Bashiruddin Ahmad (also his son), in his address to the students, as reported in Alfazal, 30th July, 1931, advised them as to their relationship with the main body of Muslims, as under :-

"This discussion has been going on since the days of Mirza Ghulam Ahmad whether the Ahmadis should have their permanent places of theological learning or not. One view was against it. Their argument was that the few differences between the Ahmadis and Muslims had been

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resolved by Hazrat Sahib and he has taught the reasons also. As regards the others they can be learnt in the other schools. The other view was for it. Then Mirza Sahib came to clarify that it was incorrect to say that the differences of Ahmadia with the Moslims were only about the death of Jesus Christ and some other issues. According to him the differences encompassed the entity of Almighty Allah, the person of the Holy Prophet, Quran, Prayers, Fasting, Pilgrimage and Zakat. He then explained every item in detail."

d) "It has been revealed to me by Allah that any one who does not follow you, does not covenant his allegiance to you and rather opposes you, he is a rebel of Allah and his prophet and shall be entrusted to the fire of Hell." (Advertisement in Meyarul Akhyar - from Mirza Ghulam Ahmad Quadiani, page 8).

e) Addressing his followers Mirza Sahib stated:

"Remember, that Allah has informed me that it is prohibited for you, to offer prayers in the leadership of the ones who deny me, belie me or reject me. Rather, your leader in prayers should be one from amongst you." (Arbeeen No.3, page 28 footnote).

f) "Now it is clear and it has been repeatedly said in revelations about me that I have been sent by Allah, ordained by Allah, as a delegatee of Allah, have come from Allah and you have to believe whatever I say otherwise you will go to Hell."
(Anjame Atham by Mirza Ghulam Ahmad Quadiani, page 62).

g) "Those who are my opponents have been included in the list of Christians, Jews and infidels. "(Nazoolul Masih, Quadian, 1909).



h) "One who does not believe in me does not believe in Allah and the Holy Prophet, as their propesy about me is there." (Haqiqatul Wahi, 1906,page 163-164).

i) When somebody is said to have asked Mirza Ghulam Ahmad as to what is the harm to offer prayers in the leadership of those who did not consider him infidel, he in a long reply concluded that " a long advertisement be published by such leaders of prayers, about those declaring me an infidel and then I shall consider them a Muslim so that you follow them in prayers ...." (Sadar, 24th May, 1908, as recorded in Majmua Fataava Ahmadia, Vol. I page 307).

j) "Almighty Allah has revealed to me the any one who received my message and has not believed in me is an infidel." (See the letter of Mirza Ghulam Ahmad to Dr.Abdul Rahim Khan Patialvi,Haqiqatul Wahi page 163).

k) "One who mischievously repeats that Mirza Sahib's prophesies about the death of Atham were incorrect and that the Christians won the debate and instead of acting justly and fairly, and accepting my victory, raises allegations, he shall be considered to be fond of being known as the illegitimate and not a legitimate issue." (Anwarul Islam, by Mirza Ghulam Ahmad, page 30).

There are scores of other similar writings, not only by Mirza Sahib himself but his so called 'caliphs' and followers proving, without any shadow of doubt, that they are religiously and socially, a community separate and different from the Muslims.



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Sir Muhammad Zafarullah Khan, who was the Foreign Minister of Pakistan, had refused to join the congregation, offering prayers, to pay last homage to the departed soul of Quaid-e-Azam, the father of the Nation, by saying that he may be considered as a Muslim Foreign Minister of a non-Muslim State or a non-Muslim Foreign Minister of a Muslim State. (Daily Zamindar, Lahore, Feb 8, 1950).

Mirza Ghulam Ahmad had forbidden his followers from marrying their daughters with non-Ahmadis and from praying alongwith them. According to him the main body of the Muslims could, at the most, be treated like Christians.

In fact Mirza Bashiruddin Ahmad, the second caliph and son of Mirza Sahib, is reported to have said :

> "that through an emissary, I requested an English Officer that our separate rights be determined like those of the Parsees and Christians. The officer replied that they are minorities while you are a religious sect. On that I said that even Parsees and Christrians are religious communities and if they can be given separate rights why not we." (Alfazal Nov 15, 1946).

It is thus clear that according to Ahmadis themselves, both the sections i.e., Ahmadis and the main body cannot be Muslims at the same time. If one is Muslim, the other is not. Further, the Ahmadis always wanted to

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be a separate entity and claim a status, distinct and separate from the others. The main body of Muslims also never wanted to stand with Ahmadis on the same pedestal. Way back, as reported above, the Ahmadis were prepared even to be treated as a minority with separate and distinct rights. They, as a religious community are, rather opposed to Muslims and have always endeavoured not to mix with them. In fact they declared the whole Muslim 'Ummah' as infidels, as said above. However, they being an insignificant minority could not impose their will. On the other hand, the main body of Muslims, who had been waging a campaign against their (Ahmadis') religion, since its inception, made a decision in 1974, and declared them instead, a non-Muslim minority, under the Constitution itself. As seen above, it was not something sudden, new and undesirable but one of their own choice; only the sides were changed. The Ahmadis are, therefore, non-Muslims; legally and constitutionally and are, of their own choice, a minority opposed to Muslims. Consequently, they have no right to use the epithets etc. and the 'Shea'ire Islam, which are exclusive to Muslims and they have been rightly denied their use by law.

As given above, the Constitution of Pakistan declares Ahmadis non-Muslims. Undoubtedly, they are an insignificant minority, and have, because of their belief, been considered heretic and non-Muslim, by

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the main body of Muslims. Apart from what has been said above, the right to oust dissidents has been recognised, in favour of the main body of a religion or a denomination, by the courts, and a law prohibiting such an action was declared ultra vires of the fundamental rights, by the Indian Supreme Court. Reference be made to the case of Sardar Syedna Taher Saifudin Sahib Vs. State of Bombay etc (AIR 1962 S.C. 853), where it was also held in Para 40 as under :-

> "..., What appears, however, to be clear is that where an excommunication is itself based on religious grounds such as lapse from the orthodox religious creed or doctrine (similar to what is considered heresy, apostasy or schism under the Canon Law) or breach of some practice considered as essential part of the religious by the Dawoodi Bohras in general excommunication cannot but held to be essential part of the religion for the purpose of maintaining the strength of the religion. It necessarily follows that the exercise of this power of excommunication on religious grounds forms part of the management by the community through its religious head, 'of its own affairs in the matter of religion'. The impugned Act makes even such excommunication and takes away the power of the 'Dai' as head of the community to excommunicate

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even on religious grounds. It therefore clearly interferes with the right of Dawoodi Bohra community under cl.1(b) of Art. 26 of the Constitution."

"(41) That excommunication of a member of a community will affect many of his civil rights is undoubtedly true. This particular religious denomination is possessed of properties and the necessary consequence of excommunication will be that the excommunicated member will lose his right of enjoyment of such property. It might be thought undesirable that the head of the religious community would have the power to take away in this manner the civil rights of any person. The right given under Art. 26(b) has not, however, been made subject to preservation of Civil rights. The express limitation in Art 26 itself is that this right under the several clauses of the article will exist, subject to public order, morality and health. It has been held by this Court in 1958 SCR 895: (AIR 1958 SC 255) that the right under Art. 26(b) is subject further to Cl. 2 of Art. 25 of the Constitution."

Even the Privy Council approved similar power of the main body of a religion in Hassan Ali and others V. Mansoor Ali and others (AIR 1948 PC 66) at para 53. The following observations of their Lordships may be

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reproduced with advantage :-

> "The next question is whether the Dai-ul-Mutlaq has the power of excommunication. It was undoubtedly exercised by Mohammad and the Imams. The grounds and effects of its exercise will later be considered. At the moment it is only necessary to say that there are instances of its exercise in the community from time to time by the Dais."

As said above, the Ahmadis, also always wanted to be a separate entity, of their own choice, religiously and socially. Normally, they should have been pleased on achieving their objective, particularly when it was secured for them by the Constitution itself. Their disappointment is that they wanted to oust the rest of the Muslims as infidels and retain the tag of Muslims. Their grievance thus is that they have been excommunicated and branded as non-Muslims, unjustly. The reason of their frustration and dismay may be that now, probably, they cannot operate successfully, their scheme of conversion, of the unwary and non-Muslims, to their faith. May be, it is for this reason that they want to usurp the Muslim epithets, descriptions etc, and display 'Kalima' and say 'Azan' so as to pose as Muslims and preach and propagate in the garb of Muslims with attraction tenets of Islam. The label of non-Muslim seems to have become counter productive.

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The urge by the Ahmadis to somehow retain, all the perceivable signs of Muslims seems necessitated to pass off their religion with the dubious stance and the message, as Islam and for that matter their defiance of the Ordinance is quite understandable. The Constitution, however, is in their way, as the Ordinance only fulfills its intent and object. In that event, claiming, propounding, pretending or holding out for a Quadiani that he is a Muslim, without first denouncing his faith, it not only a clear violation of the Ordinance but also the Constitution. Events like that have been and may also be occurring in future, and be responsible for grave law and order situation, like the past.

The contention that the impugned Ordinance is vague and oppressive has not even been supported by the appellants. It may be useful to reproduce section 298-C again for ready reference ;

Section 298-C reads as under :-

> "Person of Quadiani group, etc., calling himself a Muslim or preaching or propagating his faith.-
>
> Any person of Quadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself a Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept to his faith, by words either spoken or written, or by visible representations,

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or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine."

The objection is taken specifically to the phrase "..... poses himself a Muslim ... his faith as Islam...". According to Black's Law Dictionary, 'vague' means indefinite; uncertain; not susceptible of being understood. Under this principle, a law which does not fairly inform a person of what is commanded or prohibited, is unconstitutional, being violative of the 'due process'. The judgements from Indian jurisdiction and Ghulam Zamir v. A.B. Khondkar (P.L.D. 1965 S.C. 156), cited by the appellants, also have no bearing on the case. It is argued that the phrase "who, directly or indirectly, poses himself as a Muslim or calls, or refers to, his faith as Islam ..... " is too broad and wide, and too undetermined and volatile and too indefinite and uncertain, for anybody to understand and anticipate what acts are being prohibited by the Legislature. Consequently, it is urged that it cannot be called a law and must be struck down as such.

There may be no dispute about the proposition that if a law goes beyond the frontiers that are fixed for a legislature or where a law infringes a fundamental

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right, or a law, particularly, criminal, is vague, uncertain or broad, it must be struck down as a void law, to the extent of the objection. The appellants, however, have not shown or demonstrated as to where is that vagueness. In order to succeed, the appellants ought to have shown that the constituents of the offence, as given in the law are so indefinite that line between innocent and condemned conduct cannot be drawn or there are attendant dangers of arbitrary and discriminatory enforcement or that it is so vague on the fact of it that common man must necessarily guess at its meaning and differ as to its application.

According to the dictionary, 'pose' means to claim or propound. In this case the law is addressing the members of Quadiani or Lahori group. They have a historical back ground of serious conflict with the main body of Muslims, for the beliefs the relevant of which may be discussed later. These have already been discussed in some details in the judgement of Mujibur Rehman (PLD 1985 FSC 8) and also in the judgement of the High Court. The Ahmadis claim Mirza Sahib is himself a prophet and those who do not believe in and follow him are infidels. The right to the use of the above mentioned epithets etc., by the Ahmadis, for those connected with Mirza Sahib, is on account of that connection alone and is to be seen in that light.

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So it will only be a question of fact, to be proved by evidence, that the accused did use the epithets etc., or if his attitude or conduct amounted to that what is provided in the law. The appellants are, undoubtedly Ahmadis, and are non-Muslims according to the Constitution. Their use of the 'Shaa'ire Islam' etc., thus amounts to either posing as Muslims or to deceive others or to ridicule. In any case, the fact whether they were posing as such can be clearly proved. They, therefore, have not made out a case and are raising only a controversy without a sound basis. Undoubtedly, there is no vagueness in the law at all.

The Pakistan Penal Code which is mostly the same as Indian Penal Code, contains offence of personation, in sections 140, 170, 171, 171D, 205, 229 and 416. This offence is somewhat similar to the one under discussion and its wording may also be considered to test the plea raised.

> Section 140 says whoever, not being a soldier, sailor, or airman in the Military, Naval or Air Service of the Government of Pakistan, wears any garb or carries any token resembling any garb or token used by such a soldier, sailor or airman ... shall be punished .....

Section 171 similarly makes offence wearing garb etc used by a class of public servants.

These two sections rely on visible indicators.

Section 171D, makes offence even applying for a voting paper or votes in the name of another person whether living or dead. The evidence in that case will be only of that conduct.

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Section 205 is a different breed altogether. It provides; whoever, falsely personates another, and in such assumed character makes any admission or statement ... shall be punished .....

Section 229 creates an offence to become a juror by personation or otherwise. Last is section 416, 'to cheat by personation' by pretending to be some other person.

No objection of the nature, as raised by the appellants, has ever been taken by any one against any of the above sections; since 1860, when this code was promulgated and enforced, though these sections deal with a similar subject but may not claim the precision demanded by the appellants. Even no court ever suggested any vagueness or other deficiency, so as to hinder their administration. The phrase mentioned above thus does not suffer from any such defect.

The impugned Ordinance, on the other hand, gives the actual epithets, the descriptions and also titles and other requirements sought to be protected or imposed. It is also stated that they cannot be used for entities or situations other than those for whom they have been prescribed. The Ahmadis have been desecrating them and using them for their own leaders and practices etc., to deceive the people that they are also of the same type status and the calibre. This practice not only deceived innocent, simple and not-well-informed people but also created law and order situation throughout the period. The legislation was, therefore, necessary, which

in any way does not interfere with the religious freedom of the Ahmdis, for it only prohibits them from using those epithets etc., on which they have no claim of any nature. It does not prohibit them from coining their own.

We may test the plea further in the light of some foreign jurisdiction. The United States Supreme Court observed in Lanzetta Vs. New Jersey,(306 U.S. 451, 1939) that vagueness is a constitutional vice conceptually distinct from overbreadth in that an overbroad law need lack neither clarity nor precision, and a vague law need not reach activity protected by the first amendment. As a matter of due process, a law is void on the face of it, if it is so vague that persons ;

> "of common intelligence must necessarily guess at its meaning and differ as to its application". (See Connally Vs. General Construction Co- (1926) 269 U.S.385,391).

Such vagueness occurres when a legislature states its proscriptions in terms so indefinite that line between innocent and condemned conduct becomes a matter of guess work and that the discretion of law enforcement officials, with the attendant dangers of arbitrary and discriminatory enforcement, be limited by explicit legislative standards. The plea gathers no help from the above either, as the contents of the law, in the light of the Constitution and the 'Shaaire Islam' seem to be precise and clear. The law is not vague in any juristic sense.

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It has also been discussed in detail above that legislation just to preserve law and order has never been considered oppressive in any country of the world. Again, no legal system in the world will allow a community, howsoever vocal, organised, affluent or influential it may be, to cheat others of their faith or rights, usurp their heritage and to deliberately and knowingly do such acts or take such measures as may create law and order situation.

The other submission raised on behalf of the appellant that the word 'law', used in the phrase 'subject to law', in Article 20, means 'positive law' and not Islamic law. Reliance was placed on the following cases decided by this Court:-

Asma Jilani case, PLD 1972 SC 139
Brig. (Retd) F.B. Ali Vs. The State, PLD 1975 SC 506
Federation of Pakistan V. United Sugar Mills, Ltd, Karachi, PLD 1977 SC 397
Fauji Foundation Vs. Shamimur Rehman, PLD 1983 SC 457.

The contention, however, has not impressed us at all. The term 'positive law', according to Black's Law Dictionary, is the law actually enacted or adopted by proper authority for the government of an organised jural society. So this term comprises not only enacted law but also adopted law. It is to be noted that all the above-noted cases were decided prior to the induction of Article 2A in the Constitution, which reads as under :-

"2A. Objectives Resolution to form part of substantive provisions.- The principles and provisions set out in the Objective Resolution reproduced in the Annex are hereby made substantive part of the Constitution and shall have effect accordingly."

It was for the first time in the constitutional history of Pakistan, that the Objective Resolution, which henceforth formed part of every Constitution as a preamble, was adopted and incorporated in the Constitution, in 1985, and made its effective part.This was an act of the adoption of a body of law by reference, which is not unknown to the lawyers. It is generally done whenever a new legal order is enforced. Here in this country, it had been done after every martial law was imposed or the constitutional order restored after the lifting of martial law.The legislature in the British days had also adopted the Muslim and other religious and customary laws, in the same manner, and they were considered as the positive laws.

This was the stage, when the chosen representatives of people', for the first time accepted the sovereignty of Allah, as the operative part of the Constitution, to be binding on them and vowed that they will exercise only the delegated powers, within the limits fixed by Allah. The power of judicial review of the superior courts also got enhanced.

The above mentioned constitutional change has been acknowledged and accepted as effective by the

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Supreme Court. Mr.Justice Nasim Hasan Shah, considering the changed authority of the representatives of the people, in the case, Pakistan V. Public at Large, (PLD 1987 SC 304 at p.356), stated as follows :-

> "Accordingly unless it can be shown definitely that the body of Muslims sitting in the legislature have enacted something which is forbidden by Almighty Allah in the Holy Quran or by the Sunnah of the Holy Prophet or of some principle emanating by necessary intendment therefrom no Court can declare such an enactment to be un-Islamic".

Mr.Justice Shafiur Rahman, in his judgment in the same case, also relied on the Article 2A (Objectives Resolution), in forming his view at pages 361 and 362, of the above judgment, as follows :-

> "The concept of delegated authority held in trust enshrined in verse 58 has invariably and consistently been given an extended meaning. Additionally all authority being delegated authority and being trust, and a sacred one for that matter, must have well defined limits on its enjoyment or exercise. In the Holy Quran more so, but also both in the Western and Eastern jurisprudence delegated authority held in trust has the following attributes :-
>
> (i) The authority so delegated to, and held in trust by, various functionaries of the State including its Head must be exercised so as to protect, preserve, effectuate and advance the object and purposes of the trust,

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(ii) All authority so enjoyed must be accountable at every stage, and at all times, like that of trustee, both in hierarchical order going back to the ultimate delegator, and at the other end to the beneficiary of the trust.

(iii) In discharging the trust and in exercising this delegated authority, there should not only be substantive compliance but also procedural fairness."

This aspect was made absolutely clear by the Supreme Court in Federation of Pakistan Vs. N.W.F.P. Government (PLD 1990 S.C. 1172 at page 1175) in the following words :-

"It is held and ordered that even if the required law is not enacted and/or enforced by 12th of Rabi-ul-Awwal 1411 A.H. the said provision would nevertheless cease to have effect on 12th Rabi-ul-Awwal. In such state of vacuum, vis-a-vis, the statute law on the subject, the common Islamic law/the Injunctions of Islam as contained in Quran and Sunnah relating to offences of Qatl and Jurh (hurt) shall be deemed to be the law on the subject. The Pakistan Penal Code and the Criminal Procedure Code shall then be applied mutatis mutandis, only as aforesaid."

It is thus clear that the Constitution has adopted the Injunctions of Islam as contained in Quran and Sunnah of the Holy Prophet as the real and the effective law. In that view of the matter, the Injunctions of Islam as contained in Quran and Sunnah of the Holy Prophet are

now the positive law. The Article 2A, made effective and operative the sovereignty of Almighty Allah and it is because of that Article that the legal provisions and principles of law, as embodied in the Objectives Resolution, have become effective and operative. Therefore, every man-made law must now conform to the Injunctions of Islam as contained in Quran and Sunnah of the Holy Prophet (pbuh). Therefore, even the Fundamental Rights as given in the Constitution must not violate the norms of Islam.

It was also argued that the phrase glory of law as used in Article 19 of the Constitution cannot be availed with regard to the rights conferred in Article 20. Article 19 which guarantees freedom of speech, expression and press makes it subject to reasonable restrictions imposed by law in the interest of glory of Islam etc., and decency or morality. The restrictions given therein cannot, undoubtedly, be imported into any other fundamental right. Anything, in any fundamental right, which violates the Injunctions of Islam thus must be repugnant. It must be noted here that the Injunctions of Islam, as contained in Quran and the Sunnah, guarantee the rights of the minorities also in such a satisfactory way that no other legal order can offer anything equal. It may further be added that no law can violate them.

It is not correct to say that 'Azan' is not mentioned in the Ordinance. In fact sub-section (2) of Section 298-B is exclusively devoted to it. As about the

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use of 'Kalima' by the Ahmedias, in the light of the Ordinance, reference be made to Section 298-C. The 'Kalima' is a covenant, on reciting which a non-believer enters the fold of Islam. It is in Arabic form, is exclusive to Muslims who recite it, not only as proof of their faith but very often, for spiritual well being. The 'Kalima' means there is no God but Allah and Muhammad is His Prophet. The belief of Quadianis is that Mirza Ghulam Ahmad is (God forbid) Mohammad incarnate. Mirza Ghulam Ahmad wrote in his book, Aik Ghalti Ka Izala, page 4, 3rd Edition, published Rabwah, that :

> "In the revelation of verse 48:29, (Mohammad is Allah's Apostle ....) Allah named him Mohammad".

81. In the Akhbar Badar', Qadian, dated October 25, 1906, there is a poem, written by Qazi Zahooruddin Akmal, former editor of Review of Religions', a couplet of which states:

> "Mohammad has come back to us, with higher glory and one who wants to see Mohammad accomplished, should go to Qadian."

This poem was read to Mirza Sahib and he appreciated it. Again in Arbaeen, vol 4 page 17', he wrote:

> "The rays of sun cannot be endured now and we need soothing light, which I am, in the form of Ahmad".

D In Khutba Ilhamia, page 171, he declared:

> "One who distinguishes between me and Mohammad, he has neither seen me nor known me."

Mirza Ghulam Ahmad further announced:

"I am the accomplishment of the name of Mohammad, i.e. I am shadow of Mohammad". (See Ru'ahia Haqiqatul Wahi, page 72):
"I am in view of the verse 62:3 (It is He who has sent forth among the unlettered an apostel of their own to recite to them His revelations to purify them and instruct them in scriptures and wisdom...); I am the same last Prophet incarnate and God named me in Braheene Ahmadia' Mohammad and Ahmad and declared me as personified Mohammad...". (See Aik Ghalti Ke Izala, pages 10-11, published Rabwah).

"I am that mirror which reflects exactly the person and the prophethood of Mohammad". (Nuzulul Masih, page 48, published Qadian, 1909.)

In the light of what has been said above, there is general consensus among Muslims that whenever, an Ahmadi recites or displays 'Kalima', he proclaims that Mirza Ghulam Ahmad is the Prophet who should be obeyed and the one who does not do that is an infidel. In the alternative, they pose as Muslims and deceive others. Lastly, they either ridicule Muslims or deny that the teachings of the Holy Prophet (pbuh) do not govern the situation, So whatever the situation, the commission of the offence, one way or the other, may be proved.

82. Not only that Mirza Sahib, in his writings, tried to belittle the glory and grace of the Holy Prophet (pbuh., he even ridiculed him occasionally. In Ru 'ahia Tuhfe Golria' page 165, Mirza Sahib wrote that:

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"the Holy Prophet could not conclude the propagation of Islam and I complete the same".

Again said :

"the Holy Prophet could not understand some of the revelations and he made many mistakes. (See Izalatul Auham, Lahori Press)".

He further said,

"the Holy Prophet had 3 thousands miracles" (See Tuhfa Golria page 67- published Rabwah) "while I have one million signs". (See Braheen Ahmadia, page 56). "The Holy Prophet used to eat cheese made by Christians to which they added the pig's fat".

Mirza Bashir Ahmad wrote in his book 'Kalimatul Fasal' page 113, that :

"when Mirza Sahib was bestowed with prophethood, he had attained all the spiritual heights of the Mohammad's Prophethood and was qualified to be called Prophet incarnate and he went so ahead that he stood side by side with Mohammad (pbuh)."

There are many more writings like that but this record may not be burdened further.

83. It is the cardinal faith of every Muslim to believe in every Prophet and praise him. Therefore, if anything is said against the Prophet, it will injure the feelings of a Muslim and may even incite him to the breach of peace, depending on the intensity of the attack. The learned Judge in the High Court has quoted extensively from the Ahmadi literature to show how Mirza Ghulam Ahmad belittled also the other Prophets, particularly, Jesus Christ, whose place he wanted to occupy. We may not, however, repeat that material but two examples may suffice. Mirza Ghulam Ahmad wrote :

> "The miracles that the other Prophets possessed individually were all granted to Muhammad (pbuh). They all were then given to me as I am his shadow. It is for this reason that my names are Adam, Abraham, Moses, Noha, David, Joseph, Solomon, John, and Jesus Christ ...." (Malfoozaat Vol 3, page 270, Printed Rabwah).

About Jesus Christ he stated;

> "The ancestors of Jesus Christ were pious and innocent ? His three paternal grand mothers and maternal grand mothers were prostitutes and whores and that is the blood he represents." (Appendix Anjeam Atham, note 7).

Quran, on the other hand, praises Jesus Christ, his mother and his family. (See 3: 33-37, 3:45-47, 19:16-32). Can any Muslim utter anything against Quran and can anyone who does so claim to be a Muslim ? How can then Mirza Ghulam Ahmed or his followers claim to be Muslims ? It may also be noted here that, for his above writings, Mirza Sahib could have been convicted and punished, by an English Court, for the offence of blasphemy, under the Blasphemy Act, 1679, with a term of imprisonment.

84. Again, as for the Holy Prophet Mohammad (pbuh) is concerned ;

> "every Muslim who is firm in his faith, must love him more than his children, family, parents and much more than any one else in the world." (See Al-Bukhari, Kitabul Eeman, Bab Hubbul Rasool Min-al Eeman).

Can then anyone blame a Muslim if he loses control of himsel on hearing, reading or seeing such blasphemous material as has been produced by Mirza Sahib ?

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85. It is in this background that one should visualise the public conduct of Ahmadis, at the centenary celebrations and imagine the reaction that it might have attracted from the Muslims. So, if an Ahmadi is allowed by the administration or the law to display or chant in public, the Shaa'ire Islam', it is like creating a 'Rushdi' out of him. Can the administration in that case guarantee his life, liberty and property and if so at what cost ? Again, if this permission is given to a procession or assembly, on the streets or a public place, it is like permitting civil war. It is not a mere guesswork. It has happened, in fact many a time, in the past, and had been checked at cost of colossal loss of life and property (For details, Munir's report may be seen). The reason is that when an Ahmadi or Ahmadis display in public, on a playcard, a badge or a poster or write on walls or ceremonial gates or buntings, the 'Kalima', or chant other 'Shaa'ire Islam' it would amount to publically defiling the name of Holy Prophet (pbuh) and also other Prophets, and exalting the name of Mirza Sahib, thus infuriating and instigating the Muslims so that there may be a serious cause for disturbance of the public peace, order and tranquility and it may result in loss of life and property. The preventive actions in such situations are imperative in order to maintain law and order and save loss or damage to life and property particularly of Ahmadis. In that situation, the decisions

of the concerned local authorities cannot be over-ruled by this Court, in this jurisdiction. They are the best Judges unless contrary is proved in law or fact.

86. The action which gave rise to the present proceedings arose out of the order of the District Magistrate, passed under section 144 Cr.P.C. The Ahmadia community who are the predominant residents of Rabwah were informed of the order of the District Magistrate through their office bearers, by the Resident Magistrate and directed to remove ceremonial gates, banners and illuminations and further ensure that no further writing will be done on the walls. The appellants could not show that the above practices are essential and integral part of their religion. Even the holding of centenary celebrations on the roads and streets was not shown to be the essential and integral part of their religion.

87. The question whether such a requirement is a part of freedom of religion and if they are subject to public safety, law and order etc has already been discussed in detail, in the light of the judgments from countries like Australia, and the United States, where the fundamental rights are given top priority. We have also quoted judgments even from India. Nowhere the practices which are neither essential nor integral part of the religion are given priority over the public

.. P.58

safety and the law and order. Rather, even the essential religious practices have been sacrificed at the altar of public safety and tranquility.

88. It is stated by the appellants that they wanted to celebrate the 100 years Ahmadia movement in a harmless and innocent manner, inter alia, by offering special thanks-giving prayers, distribution of sweets amongst children, and serving of food to the poor. We do not find any order stopping these activities, in private. The Ahmadis like other minorities are free to profess their religion in this country and no one can take away that right of theirs, either by legislation or by executive orders. They must, however, honour the Constitution and the law and should neither desecrate or defile the pious personage of any other religion including Islam, nor should they use their exclusive epithets, descriptions and titles and also avoid using the exclusive names like mosque and practice like 'Azan', so that the feelings of the Muslim community are not injured and the people are not misled or deceived as regard the faith.

89. We also do not think that the Ahmadis will face any difficulty in coining new names, epithets, titles and descriptions for their personages, places and practices. After all Hindus, Christians, Sikh and other communities have their own epithets etc., and are celebrating their festivals peacefully and without any law and order problem and trouble. However, the

executive, being always under a duty to preserve law and order and safeguard the life, liberty, property and honour of the citizens, shall intervene if there is a threat to any of the above values.

90. It may be mentioned here that the learned single Judge has passed a detailed and well-reasoned order and has sagaciously and candidly taken into consideration judgments from such foreign jurisdictions which would infuse confidence in this hyper-sensitive, non-Muslim minority, i.e. Ahmadis. Therefore, we instead of further burdening the record, would adopt his reasoning also. The Ordinance is thus held to be not ultravires of the Constitution. The result is that we find that neither is Article 20 of the Constitution attracted to the facts of the case nor is there any merit in this Appeal. The appeal is dismissed.

91. As a result of the above discussion, the connected appeals are also dismissed/

Sd/ Abdul Qadeer Chaudhry, J.
Sd/ Muhammad Afzal Lone, J.
Sd/, Wali Muhammad Khan, J.

ATTESTED

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SALEEM AKHTAR, J. - The appellants have claimed protection of their right under Articles 19,20 and 25 on the basis of being a minority as declared by the Constitution. They admit to be a minority in terms of the Constitution as distinguished from the Muslims. Their claim being that they should be treated equally under law like other minorities enjoying freedom of speech and expression and they should be allowed to profess, practise and propagate their religion. The first claim is covered by Articles 19 and 25 while the second one is based on Article 20.

2. Law permits reasonable classification and distinction in the same class of persons, but it should be founded on reasonable distinction and reasonable basis. Reference can be made to Government of Baluchistan v Azizullah Memon (PLD 1993 S.C. 341). The Quadianis/Ahmadis on the basis of their faith and religion as elucidated by my learned brother Abdul Qadeer Chaudhry J vis-a-vis Muslims stand at a different pedestal as compared to other minorities. Therefore, considering these facts and in order to maintain public order it was felt necessary to classify them differently and promulgate the impugned law to meet the situation. The classification being proper and reasonable, the impugned law does not offend Articles 19 & 25.

3. As regards applicability of Article 2A, I reiterate the view expressed in Hakim Khan's case

(PLD 1992 S.C. 595).

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4. The freedom of religion is guaranteed by Article 20 which includes the right to profess, practise and propagate. The over-riding limitation as provided by Article 20 is the law, public order and morality. The law cannot over-ride Article 20 but has to protect the freedom of religion without transgressing bounds of morality and public order. Propagation of religion by the appellants who as distinguished from other minorities, having different background and history, may be restricted to maintain public order and morality. Therefore, their right to profess, practise, and propagate their religion cannot be restricted provided they ~~[illegible]~~ profess, propagate and practise without adopting Sharia -e-Islam in a manner which does not offend the feelings of the Muslims.

5. I agree with my learned brother Shafiur Rahman J that clauses (a), (b) and (e) of section ~~[illegible]~~ 298-C PPC do not offend Articles 19, 20 and 260(3).

6. As regards Section ~~[illegible]~~ 298-C clauses (c) (d), in my view they will not be violative of Article 20 provided

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they are acted upon by the Quadianis/Ahmadis without adopting any of the Sharia-e-Islam.

7. Consequently I would dismiss C.A.No.149/1989 and C.A.No.150/1989 and remand C.A.No.31-K/1988, 32-K/1988, 33-K/1988, 34-K.1988 and 35-K/1988 for re-trial.

In C.A.No.412/1992 in view of section 144(6) Cr.P.C. the District/Resident Magistrate had no jurisdiction to enforce the order under section 144 Cr.P.C. for an unlimited period. It is therefore partly allowed to that extent/

Sd/- Saleem Akhtar, J.

ATTESTED

Superintendent
Supreme Court of Pakistan